NANAUE
THE SHARK MAN
& OTHER HAWAIIAN SHARK STORIES

Emma M. Nakuina & Others

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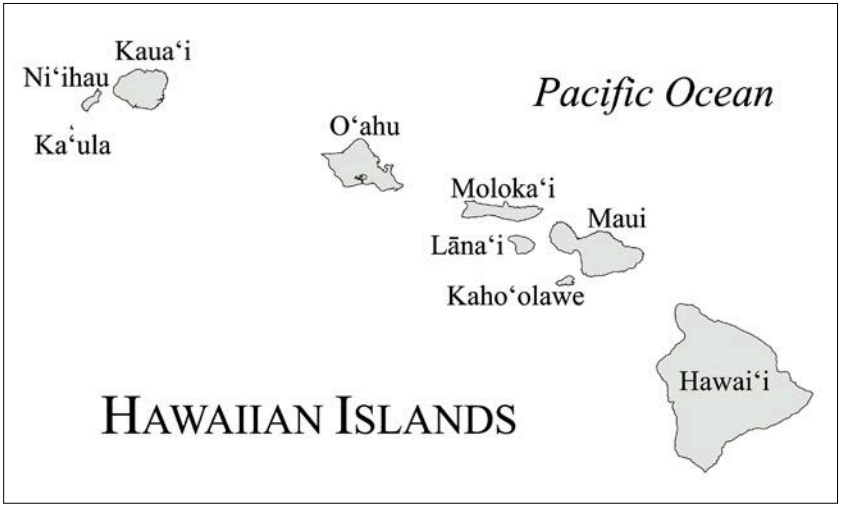
Cover Illustration: “Nanaue,” Corey Okada, 1993

Dedication

"Nanaue" and "Kahalaopuna," two stories about shark men by Emma Kailikapuolono Metcalf Beckley Nakuina, inspired my research into the traditional belief in shark ʻaumākua (ancestral deities). Martha Warren Beckwith's "Hawaiian Shark ʻAumākua" (1917), included in the appendix, provides details about the belief in shark ʻaumākua.

Nakuina (1847–1929) was born in Mānoa Valley, the setting of "Kahalaopuna." She served as curator of the Hawaiian National Museum from 1882 to 1887 and as Commissioner of Private Ways and Water Rights from 1892 to 1907.


Kaua‘i
Ni‘ihau
Ka‘ula
O‘ahu
Moloka‘i
Maui
Lāna‘i
Kaho‘olawe
Hawai‘i
Pacific Ocean
HAWAIIAN ISLANDS

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Pronunciation of Hawaiian

Consonants

p, k	about as in English, but with less aspiration.
h, l, m, n	about as in English.
w	after *i* and *e* usually like *v*; after *u* and *o* usually like *w*; initially and after *a* like *v* or *w*.
‘	a glottal stop, similar to the sound between the *oh*’s in English *oh-oh*

Vowels – Unstressed

a	like *a* in *above*
e	like *e* in *bet*
i	like *y* in *city*
o	like *o* in *sole* (but without off-glide)
u	like *oo* in *moon* (but without off-glide)

Vowels – Stressed (all without off-glides; vowels marked with macrons are somewhat longer than unmarked vowels.)

a, ā	like *a* in *far*
e	like *e* in *bet*
ē	like *ay* in *play*
i, ī	like *ee* in *see*
o, ō	like *o* in *sole*
u, ū	like *oo* in *moon*

This pronunciation guide is from the *Hawaiian Dictionary*, by Pukui and Elbert, UH Press, 1986.

An online Hawaiian dictionary can be found at http://wehewehe.org/cgi-bin/hdict.

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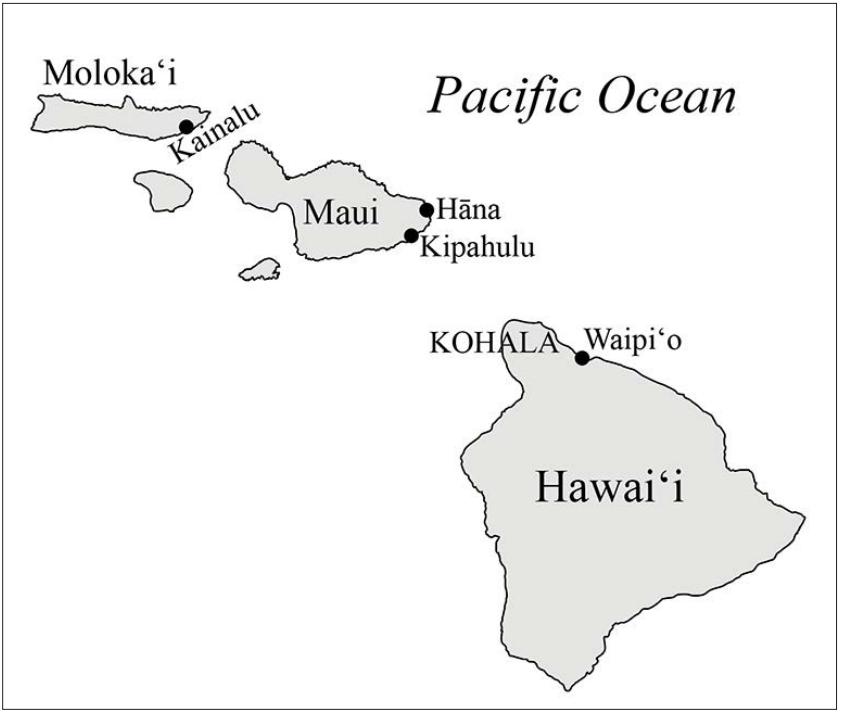
PDF Edition 2026

Outrigger canoes on Wailoa stream in Waipiʻo Valley, pre-1923. Beyond the cliffs of Waimanu, on the west side of Waipiʻo Valley, lay Kohala, on the northwest end of Hawaiʻi Island. Koʻamanō, the sea cave of the king-shark god Kamohoaliʻi, who fathered the shark-man Nanaue, was along the coast between Waipiʻo and Kohala. (Photo: Hawaiʻi State Archives)



Nanaue

Emma M. Nakuina

Kamohoali‘i, the king-shark god of Hawai‘i and Maui, has several sea caves he inhabits in turns.[1] Some of these are along the steep cliffs between Waipi‘o and Kohala. A favorite cave was at Ko‘amanō on the coast, and another at Maiaukiu, a small islet just off of the valley of Waipi‘o.

In former times, the Waipi‘o River emptied over a low falls into a basin partly open to the sea. This basin is now completely filled with rocks due to some convulsion of nature. In this basin was a deep pool, a favorite bathing-place for all of Waipi‘o. The king-shark god Kamohoali‘i also used to visit this pool very often to sport in the freshwater of the Waipi‘o River. According to the many tales told about him, Kamohoali‘i had quite an eye for beautiful women.

During the reign of ‘Umi,[2] a beautiful girl named Kalei lived in Waipi‘o on the Big Island. She was very fond of ‘opihi and frequently went to Kui‘opihi to pry this tasty shellfish from the rocks. She usually went with other women, but if the sea was rough, and her companions were afraid to venture out on the wild and dangerous beach, she went alone rather than go without her favorite food. A strong, well-formed Hawaiian girl, Kalei was also an expert swimmer and a good diver, noted for the neatness and grace with which she could jump from cliffs into deep water – without making a splash, as unskillful divers did.

Kamohoali‘i noted the beautiful Kalei’s charms, and his heart, or whatever answers for a heart in a fish, was captivated by her. He could have just taken her bodily into his capacious jaws; instead, he decided to court her in a more pleasing way. Assuming the form of a very handsome man, he walked along the beach one morning when the sea was rough and waited for Kalei to appear.

The very wildness of the elements gave him the opportunity he desired. Her companions stayed home because of the rough weather, so Kalei came alone looking for ‘opihi. Although she was among the most agile and quick of rock-fishers, she made several unsuccessful leaps to escape a high threatening wave raised by the shark god himself. The handsome stranger rescued her from being swept out to sea.

The two became acquainted. Kalei met with the stranger from time

to time and eventually became his wife.

A short while before she expected to become a mother, her husband, who only came home at night, revealed his true identity. He told her he would have to leave her and instructed her regarding the upbringing of their child. He particularly cautioned her against feeding the child any animal flesh, as the child would be born a shark-man (manō kanaka), and a diet of meat would give him an uncontrollable appetite for flesh.

In time, Kalei was delivered of a fine healthy boy who was named Nanaue. He was apparently the same as any other child, except that he had a shark's mouth on his back between the shoulder blades. Kalei told her family of her husband's identity, and they all agreed to keep the shark-mouth on the child's back a secret since such an abnormal being might excite fears and jealousies in the King or high chiefs, and the baby might be killed.[3]

Nanaue's grandfather, however, did not heed Kamohoali'i's warning concerning the boy's diet. As soon as the boy was old enough to come under the taboo requiring males to eat in the men's eating house,[4] the grandfather made it a point to feed the boy on dog meat and pork, hoping his grandson would grow up to be a strong man and a famous warrior. Great possibilities lay before a powerful warrior in those days, so the old man fed the boy with meat whenever it was available, and the boy grew as strong, big, and handsome as a young lama tree.

Very near the house of Kalei was a second pool beneath a small falls of the Waipi'o River. This pool was another favorite bathing place of the people. Nanaue often swam there while his mother watched from the banks. Whenever he got into the water, he would take on his shark form and chase and eat the abundant small fish. When he was old enough to understand, his mother impressed on him the need to conceal his shark nature from other people. So Nanaue always bathed alone, contrary to the communal habits of Hawaiians. Whenever his mother was free, she would go with him and sit on the banks, holding the cape (kīhei) which he used to hide the shark-mouth on his back.

When he became a man, his appetite for meat, indulged in childhood, had grown so strong that an ordinary human allowance of meat was not enough for him. After his old grandfather died, the boy was dependent on the food supplied by his stepfather and uncles, and they chided him about his shark-like voracity and gave him the common nickname "manōhae," or "ravenous shark," given to gluttonous men, especially those who craved meat.

Meanwhile, the busy-bodies of the valley began to wonder why

such a well-shaped, athletic young man always wore a kīhei on his shoulders, since the other young men usually went bare-back. Nanaue kept aloof from all the games and pastimes of the young people for fear that the wind or some body movement might lift the kīhei and expose his shark-mouth.

Nanaue seemed to have one good quality that redeemed his apparent unsociability; when he was not fishing or bathing, he was very often seen working in his mother's taro and sweet potato gardens. People going to the sea went past these gardens, and it was Nanaue's habit to ask them where they were going. If they answered, "To bathe in the sea" or "Fishing," he would warn them, "Take care, or you may disappear head and tail." Not long after, those he spoke to or some member of their party would be bitten by a shark. If the person going to the beach were alone, that person would never be seen again. The shark-man would follow his chosen victim into the sea and swim close by. Then he would turn into a shark, rush at and drag the unsuspecting person down into the deep, and devour the body at his leisure. Thus he was able to satisfy his desire for meat.

Nanaue had been a grown man for some time when ʻUmi, the King of Hawaiʻi, summoned every man dwelling in Waipiʻo to kōʻele work on his large plantation. Certain days in an anahulu[5] were set aside for this work; every man, woman, and child had to perform this service, except for the very old and the very young.

On the first day everyone went but Nanaue. He kept on working in his mother's vegetable garden to the astonishment of all who saw him. This was reported to the King, and several stalwart men were sent after him. When brought before the King, Nanaue still wore his kīhei. "Why aren't you doing kōʻele work with everyone else?" the King asked. "I didn't know it was required," Nanaue answered. ʻUmi could not help but admire the bold, free bearing of the handsome man. He noticed his splendid physique and thought the boy would make a good warrior, greatly in demand in those days, and especially during the tumultuous reign of ʻUmi.

The King ordered Nanaue to go to work, and the boy obeyed, taking his place in the field with the others. He proved to be a good worker, but still he kept on his kīhei. The others thought this was odd, and finally, some of the more venturesome young folks managed to tear his covering off, as if accidentally, and the shark-mouth on his back was exposed. Nanaue was so enraged, he turned his back and bit several of the crowd, the shark-mouth snapping open and shut, making a clicking

sound, such as a shark makes when balked by its prey.

The news of Nanaue's shark mouth was quickly reported to the King, along with the facts of the suspicious disappearances of people in the vicinity of the pools frequented by Nanaue. The people remembered Nanaue's warnings to those going to the sea and how these warnings were immediately followed by shark attacks, and everyone now believed Nanaue was behind these attacks. The King agreed and ordered a large fire to be lit, so Nanaue could be burnt alive, the only way to destroy a supernatural shark-man.

When Nanaue saw what they planned to do to him, he called on Kamohoali‘i, his father, to help him; then, as if endowed with superhuman strength in answer to his prayer, he burst out of the ropes that bound him, broke through the throng of ‘Umi's warriors who tried to detain him, and ran, chased by the people, toward the pool that emptied into the sea. When he got to the edge of the rocks bordering the pool, he waited till the foremost persons were within arm's length, then leaped into the water and turned into a large shark floating at the surface in plain view of the steadily growing crowd.

He lay at the surface for a little while, as if to catch his breath, then turned over on his back, and raising his head partly out of the water, snapped his teeth at the crowd lining the banks; and then, as if in derision or defiance, he turned and flit his tail at them and swam out to sea.

The commoners (maka‘āinana) and chiefs (ali‘i) wanted to kill his mother and relatives for having brought up such a monster. Kalei and her brothers were seized, bound, and dragged before ‘Umi. The people clamored for immediate execution, some suggesting the family be thrown into the fire that had been started for Nanaue. But ‘Umi was a wise King and would not consent to any such summary proceedings; instead he questioned Kalei about her fearful offspring. The grieved and frightened mother told everything relating to the paternity and upbringing of the child, as well as the dietary warning given by the dread sea-father.

‘Umi knew that the great shark god Kamohoali‘i was both powerful and beneficent. Should the relatives and mother of Kamohoali‘i's son be put to death, there would no way to control Nanaue, who might linger around the coast and in the creeks of the island, taking on human shape at will and traveling inland to any place he liked, then reassuming his shark form and preying on people in the many deep pools formed by springs and streams.

So ʻUmi ordered that Kalei and her relatives be set free, while the priests and shark kāhuna were requested to make offerings and invocations to Kamohoaliʻi so that his spirit might possess one of his mediums (haka) and express his desires regarding his son, who had presumed to eat human flesh, a practice Kamohoaliʻi opposed.

After the offerings and invocations, the shark god manifested himself through a haka and expressed his grief at the actions of his wayward son. He told the King the grandfather was to blame, because the old man had fed the boy on animal flesh; given that extenuating circumstance, Kamohoaliʻi would not order his son killed by his shark officers; instead, he would banish Nanaue forever from the shores of the island of Hawaiʻi. Should Nanaue disregard this order and be seen by any of his father's shark soldiers, he would be instantly killed.

Then the shark god, who seemed to have retained an affection for Kalei, exacted a promise from the King that she and her relatives would not be persecuted for her unnatural son; otherwise, that son would be free to return to the waters of the island of Hawaiʻi.

Nanaue left the island of Hawaiʻi and crossed over to Maui, landing at Kīpahulu, where he resumed his human shape and went inland. When he was questioned by the people, he told them he was a traveler from Hawaiʻi who had landed at Hāna and was sightseeing. He was so good looking, pleasant, and beguiling in his conversation that people generally liked him. He was taken as aikāne, or friend, by one of the petty aliʻi of the place, who gave his sister as wife to Nanaue. Nanaue asked only that his sleeping house should be separate from his wife's on account of a pretended vow, but really in order to hide his shark-mouth.

For a while his pretty wife distracted him from craving human flesh, but after a while, when the novelty of being a husband wore off, his desire for human flesh grew very strong again and he resumed his man-eating practice on Maui. One day, some people fishing with hooks and rods from some rocks saw Nanaue push a girl into the sea, jump in after her, turn into a shark, and devour her. They raised an alarm and Nanaue fled. He went to Molokaʻi, where he was a stranger.

He took up residence on Molokaʻi at Poniuohua, adjoining the ahupuaʻa of Kainalu, and before long he was at his old practice of giving his peculiar warning, then following, attacking, and devouring his victim at sea. In the excitement following these attacks, people would fail to notice his absence. Nanaue would reappear at some distance point, pretending to be engaged in shrimping or crabbing.

This went on for some time, until the ravages of the man-eating shark had put a stop to all kinds of fishing, and it was not safe to be anywhere near the sea, even in the shallowest water. The frightened and harassed people went in desperation to consult a shark kahuna.

The kahuna told them to lie in wait for Nanaue, and the next time he warned a person about being eaten head and tail, some strong men should seize him and pull off his kīhei, when a shark mouth would be found on his back. This was done, and the mouth exposed, but the shark-man was so strong that whenever the men seized him and attempted to bind him, he broke away. This happened several times. He was finally overpowered near the seashore and tightly bound. The people then began gathering brush and firewood to burn him to prevent his spirit from possessing the body of some harmless fish-eating shark, which would then be incited to do all the pernicious acts of a man-eating shark.

As Nanaue lay there on the low sandy beach, the tide came in. While the people were returning with fagots and brush, he made a supreme effort and rolled over so that his feet touched the water, which enabled him at once to change into a monster shark. Those who were near him saw the transformation and were determined not to let him get away, so they ran several rows of netting makai of him, the water being very shallow for quite a distance out. The shark's fins were all bound by the ropes with which the man Nanaue had been bound, and the ropes, along with the shallowness of the water prevented him from exerting his great strength. He succeeded in struggling to the breakers, but he was growing weaker from loss of blood, as the people were striking at him with clubs, spears, stone adzes, and anything that would hurt or wound him, so as to prevent his escape.

With all that, he would have gotten away if the people had not called to their aid the local demigod Unauna (Hermit Crab),[6] who lived in the uplands of Kainalu. It was akua against akua (god vs. god), but Unauna was only a young demigod who had not reached full strength and supernatural powers, while Nanaue was a full-grown shark-man. If the shark-man had not been bound by ropes, entangled by nets, and wounded, he would surely have overpowered Unauna; but finally, Nanaue was overcome and hauled up the slopes of Kainalu to be burnt.

The shallow ravine left by the dragging of Nanaue's immense body over the light, yielding soil of Kainalu Hill can be seen to this day. Also a deep groove appears around the top of a tall rock near the summit of Kainalu Hill; around this rock, Unauna had thrown the rope to help him

haul the big shark uphill. The place is called Puʻumanō ("Shark Hill").

Nanaue was so large that the blood and water oozing out of his burning body put out the fire several times. Not to be outwitted in that way by the shark son of Kamohoaliʻi, Unauna ordered the people to make knives from the bamboo of the sacred grove of Kainalu. The shark flesh was then cut into strips, partly dried, and then burnt, but the whole bamboo grove had to be used before the big shark was all cut up. The god Mohoaliʻi, father of Unauna, was so angered by the desecration of the grove, or more likely by the use to which the bamboo was put, he took away the edge and sharpness from the bamboo of this grove forever, so that to this day this bamboo is different from the bamboo of other groves on the islands in that knives made from it cannot cut any more than knives made from common wood.[7]

Notes

Emma M. Nakuina's "The Shark Man, Nanaue" was published in the *Hawaiian Historical Society, Fourth Annual Report* (Honolulu 1893, 10-19) and reprinted in Thomas Thrum's *Hawaiian Folk Tales* (255-268). In "Hawaiian Shark ʻAumākua," Beckwith notes a variant spelling of the shark-man's name – "Nenewe."

1. Kamohoaliʻi, the brother of the volcano goddess Pele, was an ancestral shark god, or manō kumupaʻa. Other ancestral shark gods were Kānehūnāmoku, Kaʻuhuhū, Kāneikōkala, Kanaka-o-kai, Kaʻahupāhau (a sister of Kamohoaliʻi and Kānehūnāmoku), Kūhaimoana (Kamakau *People* 72, 75); and Kua, the shark god of Kaʻū (Handy and Pukui 35). These ancestral gods, most of whom were said to have come from Kahiki, generally protected the good and punished the evil. (See "Mikololou.") Kamakau says the main reason why people of Maui worshiped the shark was "in order to be saved from being eaten by a shark when they went fishing " (*People* 78). A shark god would defend a worshiper from the attack of a man-eating shark.

2. ʻUmi ruled the Big Island of Hawaiʻi in the 16th century. See Kamakau's *Ruling Chiefs of Hawaii* for an account of ʻUmi's "tumultuous reign."

3. Nanaue was a manō kanaka – half-man, half-shark, born of the shark god and a woman. Another such manō kanaka was Pakaiea, son of the shark god Kua and a descendant of Kua's sister (Handy and Pukui, 36). Other manō kanaka were people who, after death, were deified in the form of their ancestral god by their living relatives through prayers and offerings (Kamakau *People* 76-77) A corpse or any part of the body was taken by the ancestral shark god into the ocean and transformed into a shark. A prematurely born child who had been placed in the ocean could also be taken up by the shark god and turned into a shark. The manō kanaka were protective of their relatives – "defenders and guides in times of trouble and danger on the ocean, quieting the stormy sea and bringing their people back to land" (Kamakau *People* 76). However, unlike the manō kumapa'a, who were generally good, the manō kanaka could be agents of destruction: "Some were evil, some were man-eaters, some were as fierce and untameable as lions, who even devoured their own kahu who had transfigured and deified them. Such were Kapehu (Pehu), Moanaliha, Mikololou, and other evil sharks." (Kamakau *People* 76). For a story of a man-eating shark named Pehu, see Kamakau (79). Another story of Pehu is found in "Ka'ehuikimanōopu'uloa" in Thrum's *More Hawaiian Folk Tales* (293-306).

4. "At the age of 3 or 4, [a male child] was placed in the *mua* [men's eating house] and his eating made kapu (*ho'ai kapu 'ia*). Never again would he eat with his mother or with any other woman; he was under kapu and was consecrated to the gods" (Kamakau *People* 27).

5. An anahulu was a ten-day period in the 30-day lunar month. "Kō'ele" refers to work done for a chief. After the western calendar was adopted, Friday was called kō'ele because the work was often done on this day.

6. Teuira Henry notes the following beliefs about the hermit crab in Tahiti: "Crabs were shadows of the gods of their respective localities. The tupa (land crab) and the u'a (hermit crab)…that inhabited marae [places of worship] were never molested. Those of ancestral marae were supposed to produce a soothing effect upon the weak and infirm in a family and were named ha'amo'a-hua (sanctifying-the-weak). They were invoked to soothe a fretful child, to calm a suffering patient, and to comfort the aged. It was supposed that to eat it under such

circumstances would cause swollen glands, sometimes ending in death, and that a child born of a mother so afflicted came into the world with swollen glands" (*Ancient Tahiti* 392).

7. Stories of the manō-kanaka are told throughout Hawai‘i. The following manō-kanaka stories are found in various sources:

Pauwalu

Pau-walu ("Many destroyed") lived at Wailua, Maui. He warned men as they went to the sea that many would be killed before they returned and a shark always killed many of them as predicted. He was therefore suspected as a shark-man. Akeake ("Quick and ready") was born beside the stream of Hau-ola and while yet a little boy went about Maui fighting champions. After overcoming Lohelohe, he, with his companion Pakolea, spent the night at the house of a friend named Ohia and learned about Pauwalu. The shark-man scoffed at so little an antagonist, but Akeake easily bound him, exposed the shark's mouth on his back, and killed him in a fire. (From Beckwith's *Hawaiian Mythology*, 141; the anecdote is condensed from a manuscript by Mary Kawena Pukui. On March 14, 1993, a 12-14 foot shark bit the leg of surfer Roddy P. Lewis at Wailua-iki Bay on Maui. The shark let go after the surfer punched it on the side of the head. About a week after the shark attack, two local residents caught a ten-foot tiger shark in the area.)

Kamaikaahui

Kamaikaahui, a human shark (manō kanaka), lived at Mū‘olea, Hāna, Maui. He had three different forms: a rat; a bunch of bananas; and a shark. When he was very small, he had the form of a rat, but on climbing a banana tree he changed into a bunch of bananas. After a while when the owner of the patch came to pick the bunch, he took the top half only, leaving the lower ones, which changed into a human being having a shark mouth and teeth in the back below the neck. Kamaikaahui thereupon began to have a desire for human flesh.

Kamaikaahui was a farmer. To satisfy his desire for human flesh, he cultivated fields near the public highway, so he could see the people on their way to bathe in the ocean or to dive for fish. As people passed by he would ask, "How will you go sea-bathing?"

"We are going to leap feet-first from the rocks (lele kawa)."

He would warn them: "Your feet will be bitten."

Then he would follow them down to the sea, jump in, and bite off their feet.

This happened every time people went sea-bathing, but no one ever suspected him. If the people went diving for fish, Kamaikaahui would bite off and eat their heads.

He always had a piece of kapa wrapped around his back to hide the shark-mouth on his back. One day during one of the king's working days, the people decided to see why Kamaikaahui's back was always covered. The people were ordered to bare their backs; everybody except Kamaikaahui obeyed. Instead, he ran off, pursued by the others. He threw off his clothes and jumped into the sea, where he turned into a shark. The place where he left his clothes is to this day known as Kauhalahala, given because Kamaikaahui successfully escaped from the hands of the people.

After transforming himself into a shark, he swam to Waipahu in Waikele, Oʻahu, where he remained. As soon as he was settled there, he followed the same practice that he did on Maui. Every time he got his victim under him, his mouth on his back would bite and eat the man. This happened so often, the people of ʻEwa began to suspect and fear him, and he ruled over them as an aliʻi.

One day the famed warrior Palila decided to leave Kauaʻi and come to Oʻahu. He swung his war club Huliamahi ahead and flew over to Oʻahu. After visiting several places, he saw a gathering at Honouliuli and flew there with his club. When the people heard something rumble like an earthquake, they were afraid and ran to Waikele. Palila followed them. At Waikele, he saw the people gathered to watch athletic games held by Ahuapau, the aliʻi of Oʻahu. Ahuapau's dwelling place was at Kalaepōhaku, close to Wailuakio at Kapālama. This aliʻi feared Kamaikaahui, so he had proclaimed that whoever chased Kamaikaahui from Oʻahu, or killed him, would become aliʻi nui of the island.

When Palila arrived at Waikele, he boasted that if Kamaikaahui saw him Kamaikaahui would run away. When the king heard this, he sent for Palila and said: "If it is true that Kamaikaahui will run away from you today, you will be the first one to enter my sacred temple [Kānelaauli, at Kahehuna, below Pūowaina, or Punchbowl]."

Soon after this Palila confronted Kamaikaahui. Kamaikaahui tried to escape by running into the sea, but Palila thrust out his club and

forced him to turn back. Kamaikaahui was then caught and his back was bared. The people saw his shark-mouth and killed him. (Condensed from Fornander, V, 140-144; 370-372.)

Manō-niho-kahi

Near the water hole in Mālaekahana, between Lāʻie and Kahuku, lived a man called Manō-niho-kahi ("Shark-with-one-tooth"), who was possessed of the power to turn himself into a shark. Manō-niho-kahi appeared as other men except that he always wore a kapa cloth which concealed the shark's mouth in his back.

Whenever he saw women going to the sea to fish or to get limu (edible seaweed), he would call out, "Are you going into the sea to fish?"

Upon hearing that they were, he would hasten in a roundabout way to reach the sea, where he would come upon them and, biting them with his one shark's tooth, kill them.

This happened many times. Many women were killed by Manō-niho-kahi. At last the chief of the region became alarmed and ordered all the people to gather together on the plain. Standing with his kahuna, the chief commanded all the people to disrobe. All obeyed but Manō-niho-kahi. So his kapa was dragged off and there on his back was seen the shark's mouth. He was put to death at once and there were no more deaths among the women. (From Rice, 111. On June 10, 1993, surfer Jonathan Mozo was bitten on the feet by a large shark near Goat Island [Mokuʻauia] off Mālaekahana. He escaped by paddling to shore. The wounds required thirty stitches on each foot. Kamakau mentions the tradition of a one-toothed shark name ʻUnihokahi who belonged to "the waters of Kahaloa at Waikīkī and Mokoliʻi, at Hakipuʻu and Kualoa in Koʻolaupoko." His bite was a warning of the approach of an enemy. See *People* 75.)

The Sharks of Koʻamanō

Koʻamanō ("Shark Reef") in Kāneʻohe Bay is oval and not very large. All about the reef are caves where a great number of sharks dwell. If you listen from the reef today, you can hear them breathing heavily in sleep. Makanui, the keeper of these sharks, lived on the land on the northwest side of the pond. He spent most of his time feeding the

sharks, which was quite an undertaking. For a long time it had been noticed that the bodies of the dead had been disappearing. After the death of a person, someone would be chosen to watch over the body, but frequently, the watcher would fall asleep, and upon awakening the corpse would be gone. This happened for some time, until it was discovered that in the night, the sharks of Makanui would come from the sea and carry off the dead to the caves of Koʻamanō. The people were so enraged that they took revenge upon Makanui and fed his body to the sharks (McAllister 173).

Shark stone of Wailua, Kauaʻi

A shark stone is located on a hill near the eastern end of the promontory between the two northern branches of the Wailua River. "…up this ridge is a rock that is an ancient shark demi-god. In olden times he would stand here in the form of a man and call to those passing by on their way to fish in the sea to beware of sharks or a shark would eat them head and tail (a phrase from an old shark mele); then he would turn into a shark, pursue and eat them himself. A piece is broken off this stone. This was done by Humaninie, who was sent from Hawaiʻi [the Big Island] to destroy all idols. Once an attempt was made to dig up this rock but the leader died in the attempt and all who assisted him caught the leprosy and since then the rock has not been disturbed." (Dickey 29)

Kawelo o Mānā

Kawelo o Mānā was a sorcerer who lived in the region of Mānā, Kauaʻi. His favorite metamorphosis was into the form of a shark. Even when in human form he retained the gills of a fish and had the mouth of a shark at the back of his shoulders, while to the lower part of his body were attached the tail and flukes of a shark. To conceal these monstrous appendages he wore over his shoulders a kīhei of kapa and allowed himself to be seen only while in the sitting posture. He sometimes took the form of a worm, a moth, a caterpillar, or a butterfly to escape the hands of his enemies. On land he generally appeared as a man squatting, after the manner of a Hawaiian gardener while weeding his garden plot.

The cultivated lands of Kawelo lay alongside the much-traveled path to the beach where the people of the neighborhood resorted to bathe, to fish, and to swim in the ocean. He made a practice of saluting

the passers-by and of asking them, "Whither are you going?" adding the caution "Look to it that you are not swallowed head and tail by the shark; he has not had his morning meal yet" (E akahele oukou o pau poʻo, pau hiʻu i ka manō; ʻaʻohe i pāʻina i kakahiaka o ka manō).

As soon as the traveler had gone on his way to the ocean, Kawelo hastened to the sea and there assumed his shark-form. The tender flesh of children was his favorite food. The frequent utterance of the same caution, joined to the great mortality among the children and youth who resorted to the ocean at this place, caused a panic among the residents. The parents consulted a soothsayer, who surprised them with the information that the guilty one was none other than the innocent-looking farmer Kawelo.

Instructed by the soothsayer, the people made an immense net of great strength and having very fine meshes. This they spread in the ocean at the bathing place. Kawelo, when caught in the net, struggled fiendishly to break away, but in vain. According to directions, they flung the body of the monster into an enormous oven which they had heated to redness, and supplied with fresh fuel for five times ten days – elima anahulu. At the end of that time there remained only gray ashes. The prophet commanded them that when this had been accomplished, they must fill the pit of the oven with dry dirt; thus done, the monster would never come to life. They neglected this precaution. A heavy rain flooded the country – the superhuman work of the sorcerer – and from the moistened ashes sprang into being a swarm of lesser sharks. From them have come the many species of shark that now infest our ocean.

The house which once was Kawelo's ocean residence is still pointed out, seven fathoms deep, a structure regularly built of rocks. (N. B. Emerson, *Unwritten Literature of Hawaii*. 79; another version of this story appears in Frederick B. Wichman's *Kauai Tales*).

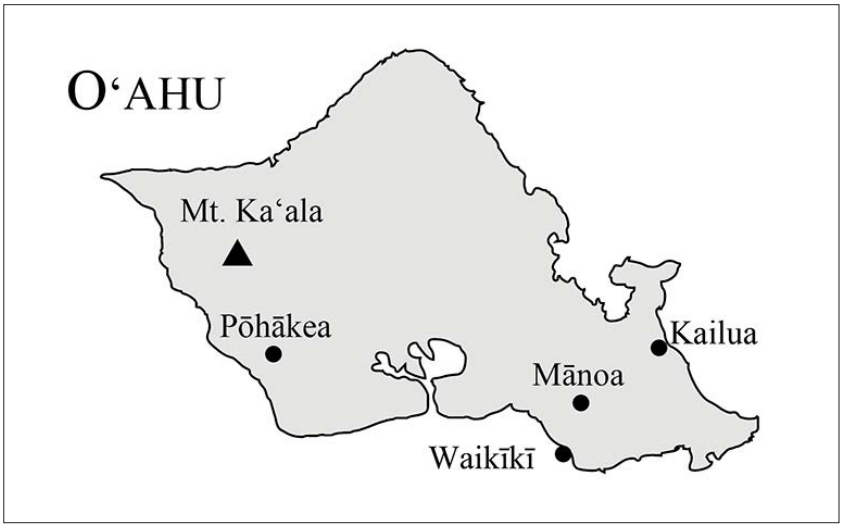
The spur of ʻAkaʻaka, sunlit above the Chinese cemetery in Mānoa Valley. Kahalaopuna, a granddaughter of ʻAkaʻaka, was born in the valley to parents who were Mānoa's rain (Kauakuahine) and wind (Kahaukani).

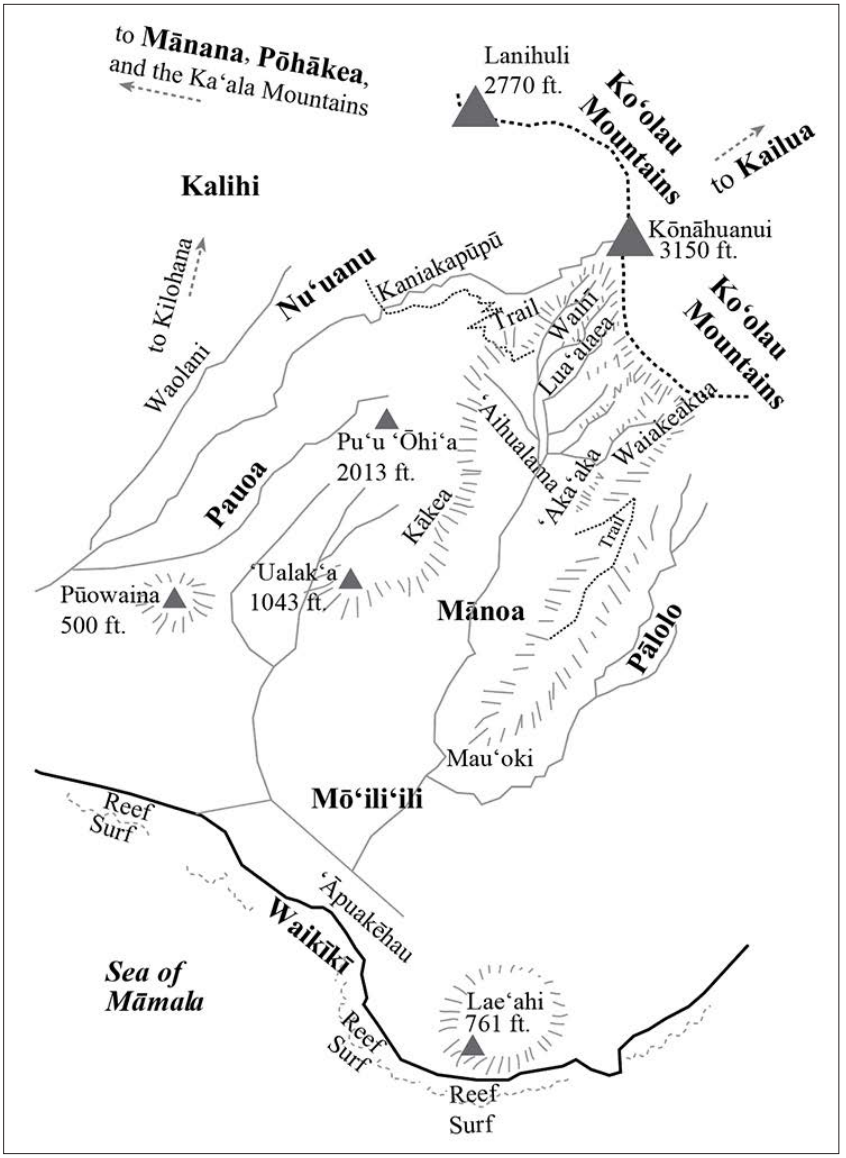
Kahalaopuna's jealous lover Kauhi kills her twice, the first time at Pōhākea, where the trail from Mānoa Valley to the westside of Oʻahu goes over a gap in the Kaʻala Mountains. The gap, Pōhākea Pass, appears in the photo above between Palikea Ridge, to the left and Mt. Kaʻala, to the right.

KAHALAOPUNA

Emma M. Nakuina

ʻAkaʻaka ("Laughter")[1] is a spur of the Koʻolau mountains at the head of Mānoa Valley, forming the ridge running back to and above Waiakeakua ["The water of the gods"]. ʻAkaʻaka was united in marriage to Nālehuaʻakaʻaka, still represented by some lehua bushes on the brow of the ridge. The couple had twins, a boy named Kahaukani and a girl named Kauakuahine. These children were adopted at birth by an aliʻi named Kolowahi and his sister Pohakukala, who were cousins of ʻAkaʻaka. The brother took charge of the boy and the sister took charge of the girl. When the children were grown up, the foster parents decided to reunite them in marriage; and the children, having been brought up separately and in ignorance of their relationship, made no objections. They were accordingly married, and a girl was born to them and given the name Kahalaopuna.[2] Thus Kolowahi and Pohakukala, by uniting the twins in marriage, made permanent the union of rain (Kauakuahine) and wind (Kahaukani) for which Mānoa valley is noted; and the fruits of this union was the most beautiful woman of her time. So Mānoa girls, foster children of the Mānoa rains and winds, have generally been supposed to have inherited the beauty of Kahalaopuna.





A house was built for Kahalaopuna at Kahaiamanō on the road to Waiakeakua, and there she lived with a few attendants. The house was surrounded by a fence of ʻaukī, with a pole topped by a ball of white kapa (pūloʻuloʻu) placed on each side of the gate, indicating kapu, or forbidden, ground, because the person or persons inhabiting the premises were of the highest rank and sacred.

Kahalaopuna was very beautiful from her earliest childhood. Her checks were so red and her face so bright that a glow emanated from them and shone through the thatch of her house when she was inside; a rosy light seemed to envelop the house, and bright rays constantly played over the house. When she went to bathe in the spring below her house, the rays of light surrounded her like a halo. The natives maintain that this bright light is still occasionally seen at Kahaiamanō, indicating that the spirit of Kahalaopuna is revisiting her old home.

She was betrothed in childhood to Kauhi, a young aliʻi of Kailua, in Koʻolau. His parents realized the great honor the planned union of their son with the Princess of Mānoa would bring them. Kahalaopuna was deemed of a semi-supernatural descent. So they always sent the poi of Kailua and the fish of Kawainui for the girl's table, and Kahalaopuna was brought up entirely on the food of her prospective husband.

When she had grown to young womanhood, she was so exquisitely beautiful that the people of the valley would make visits to the outer pūloʻuloʻu at the sacred precinct of Luaʻalaea, the land adjoining Kahaiamanō, just to get a glimpse of the beauty as she went to and from the spring.[3] In this way, the fame of her surpassing loveliness was spread all over the valley and came to the ears of two men, Kumauna and Keawaa, both o whom were disfigured by a contraction of the lower eyelids known as makahelei.[4] Neither of these men had ever seen Kahalaopuna, but they fell in love with her from hearsay. Not daring to court her because of their disfigurement, they would weave and deck themselves with lei of maile, ginger, and ferns, then go to Waikīkī for surf-bathing and indulge in boasting of their conquest of Kahalaopuna, claiming the lei they wore were love-gifts from her.

Now, when the waves of Kalehuawehe at Waikīkī were just right for surfing, people from all parts of the island came to enjoy the delightful sport. Kauhi, the betrothed of Kahalaopuna, was one of these. The time set for his marriage to Kahalaopuna was drawing near, but he had not yet seen her. Hearing the frequently repeated claims of the two makahelei men, Kauhi finally believed them, and he was so filled with jealous rage, he was determined to kill her.[5]

He started for Mānoa at dawn, and when he reached Mahinauli, in mid-valley, he rested under a hala tree growing in a grove of wiliwili. He sat there some time, brooding over the fancied injury to himself and nursing his wrath. As he resumed his walk, he broke off and carried

along with him a bunch of hala nuts. At noon he reached Kahaiamanō and presented himself before the house of Kahalaopuna. The latter had just awakened from a sleep and was lying on a pile of mats facing the door, thinking of going to the spring, her usual bathing-place.

She saw a stranger at her door. She looked at him for a while; then guessing from often repeated descriptions of her betrothed that this stranger was he, she asked him to enter. Kauhi refused and asked her to come outside. The young girl had been so accustomed from early childhood to consider herself as belonging to Kauhi and being indebted to him for her daily food that she obeyed him unhesitatingly.

He perhaps intended to kill her then, but the girl's obedience and her extreme loveliness made him hesitate for a while; and after looking intently at her for some time, he told her to go and bathe and then prepare herself to accompany him on a ramble about the woods.

While Kahalaopuna was bathing, Kauhi remained moodily seated where she had left him and watched the bright glow, like rainbow rays, playing above the spring. He was alternately filled with jealousy, regret, and longing for the great beauty of the girl; but he did not relent in his dreadful purpose. He seemed to resent his betrothed's supposed infidelity the more because she had thrown herself away on such unworthy persons, who were, moreover, ugly and disfigured, while he himself was not only a person of rank and distinction, but was also considered very handsome.

When Kahalaopuna was ready, he motioned her to follow him and turned to go without a word. They went across Kumakaha to Hualea, when the girl said, "Why don't you stay and have something to eat before we go?"

He answered rather surlily, "I don't care to eat; I have no appetite."

He looked so sternly at her as he said this that she cried out, "Are you annoyed with me? Have I displeased you in any way?"

He kept on his way, and she followed, till they came to a large stone in ʻAihualama [a stream and trail on the west side of upper Mānoa valley; the trail goes over a ridge, from Mānoa Valley to Nuʻuanu Valley]. Then he turned abruptly and looked at the young girl with an expression of mingled longing and hate. At last, with a deep sigh, he said, "You are beautiful, my betrothed, but, as you have been false, you must die."

The young girl looked up in surprise at these strange words, and saw only hatred and deadly purpose in Kauhi's eyes; so she replied: "If

I have to die, why didn't you kill me at home, so that my people could have buried my bones; but you brought me to the wild woods, and who will bury me here? If you think I have been false to you, why not seek proof before believing it?"[6]

But Kauhi would not listen to her appeal. Perhaps it only reminded him of what he considered his great loss. He struck her across the temple with the heavy bunch of hala nuts he had broken off at Mahinauli and still carried. The blow killed the girl instantly, and Kauhi hastily dug a hole under the side of the large stone and buried her; then he started down the valley toward Waikīkī. As soon as he was gone, a large owl, who was a god and a relative of Kahalaopuna and who had followed her from home, immediately set to digging the body out. Then brushing the dirt carefully off with its wings and breathing into the girl's nostrils, the owl restored her to life. It rubbed its face against the bruise on the temple and healed it immediately.

Kauhi had not advanced very far on his way when he heard the voice of Kahalaopuna singing a lament over his unkindness and beseeching him to believe her, or, at least, prove his accusation. Hearing her voice, Kauhi returned, and, seeing the owl flying above her, recognized the means of her resurrection. He approached the girl and ordered her to follow him. They went up the side of the ridge that divides Mānoa Valley from Nu'uanu. It was hard work for the tenderly nurtured maiden to climb the steep mountain ridge, at one time crawling through a thorny tangle of underbrush, and at another clinging against the bare face of the rocks while holding on to swinging vines for support. Kauhi never offered to assist her, but kept going, only looking back occasionally to see that she was following. When they arrived at the summit of the divide between the two valleys, she was all scratched and bruised, with her pā'ū, or skirt, in tatters. Seating herself on a stone to regain her breath, she asked Kauhi where they were going. He never answered, but struck her again with the hala branch, killing her instantly, as before. He dug a hole near where she lay and buried her, then started for Waikīkī by way of Kākea ridge.

As soon as he was out of sight, the owl again scratched away the dirt and restored the girl to life. Again she followed after her betrothed, singing a song of love and regret for his anger, and pleading with him to lay aside his unjust suspicions. On hearing her voice again, Kauhi returned and ordered her to follow him. They descended into upper Nu'uanu Valley at Kaniakapūpū and crossed over to Waolani ridge,

where he killed and buried the faithful girl a third time; and again the owl restored her.

On his way back to Waikīkī, Kauhi again heard her singing a song describing the perils and difficulties of their journey, and she again ended by pleading for pardon for the unknown fault. The wretched man, on hearing her voice again, was enraged. His repeated acts of cruelty and the suffering of the girl, far from softening his heart, only served to render him more brutal, and to extinguish what little spark of kindly feeling he might have had originally. His only thought was to kill her for good, and thus obtain some satisfaction for his wasted poi and fish. He returned to her and ordered her, as before, to follow him. He started for Kilohana, at the head of Kalihi Valley, where he beat her to death again.

She was again restored by the owl and made her resurrection known by singing to her cruel lover. This time he took her across gulches, ravines, and plains, until they arrived at Pōhākea, on the ʻEwa slope of the Kaʻala Mountains, where he killed her a fifth time and buried her under a large koa tree.[7] The faithful owl tried to scrape the dirt away, so as to get at the body of the girl, but his claws became entangled in the numerous roots and rootlets which Kauhi had been careful not to cut away. The more the owl scratched, the more deeply tangled he got, and finally, with bruised claws and ruffled feathers, he had to give up the idea of rescuing the girl; and perhaps he thought it useless, as she would be sure to make her resurrection known to Kauhi and be killed for a sixth time. So the owl left and followed Kauhi on his return to Waikīkī.

There had been another witness to Kauhi's cruelties, and that was ʻElepaio, a little green bird, a cousin to Kahalaopuna. As soon as this bird saw that the owl had deserted the body of Kahalaopuna, it flew straight to Kahaukani and Kauakuahine and told them of all that had happened. The girl had been missed, but, as some of the servants had recognized Kauhi, and had seen the couple leave together for what they supposed was a ramble in the adjoining woods, no one had felt great anxiety. But when ʻElepaio told its tale, there was great consternation, and even positive disbelief; for how could any one in his senses, they argued, be guilty of such cruelty to such a lovely, innocent being, and to one, too, belonging entirely to himself?

In the meantime, the spirit of the murdered girl revealed itself to a party who were passing by; and one of them, a young man [named Mahana[8]], moved with compassion, went to the tree indicated by the

spirit, removed the dirt and roots, and found the body, still warm. He wrapped it in his kīhei, and then covered it entirely with maile, ferns, and ginger, and, making a hāʻawe, or back-load, carried it to his home at Kamōʻiliʻili [Mōʻiliʻili]. There, he entrusted the body to his elder brother, who called upon two spirit sisters of theirs, with whose aid they finally succeeded in restoring the body to life. In the course of the treatment she was frequently taken to an underground water-cave called Mauoki for kakelekele (hydropathic cure). The water-cave has ever since been known as the "Water of Kahalaopuna."[9]

The young man who rescued her from the grave naturally wanted her to become his bride; but the girl refused, saying that as long as Kauhi lived, she was his, and none other's, as her very body had been nourished on his food, and was as much his property as the food had been.

The elder brother then counseled the younger to seek, in some way, to kill Kauhi. To this end, they conspired with the parents of Kahalaopuna to keep her last resurrection secret. The young man then set to work to learn all the mele, or songs, Kahalaopuna had sung to Kauhi during that fatal journey. When he knew these songs well, he sought the houses where the aliʻi played kilu, a chanting and kissing game, because he was sure Kauhi would be found there.

One day when Kauhi was playing kilu, this young man placed himself on the opposite side, and as Kauhi's turn ended, he took up the kilu and chanted the first of Kahalaopuna's mele.

Kauhi was very much surprised, and contrary to the etiquette of the game of kilu, stopped the young man in his play to ask him where he had learned the mele. The young man answered he had learned it from Kahalaopuna, the famous Mānoa beauty, who was a friend of his sister's and who was now on a visit at their house. Kauhi, knowing the owl had deserted the body of the girl, felt certain she was really dead and accused the young man of lying. This led to an angry, stormy scene, and the antagonists had to be kept apart by order of the King.

The next night found them both at the kilu house, and when the young man sang the second of Kahalaopuna's mele, another angry discussion took place. Again the two antagonists were separated by others. On the third night, the third mele was sung, and the dispute between the two men became so violent that Kauhi finally said that the Kahalaopuna his rival knew must be an impostor, as he himself

was certain the real young woman of that name was dead. Kauhi then dared his rival to produce Kahalaopuna; and if the woman was not the genuine one, then his rival should be killed; on the other hand, if the woman proved to be Kahalaopuna, then Kauhi should be declared the liar and pay for his insults with his life.

This was just what the young man had been scheming for, and he quickly assented to the challenge, calling on the King and the other aliʻi to take notice of the terms of the bet and see that the terms were enforced.

On the appointed day Kahalaopuna went to Waikīkī, attended by her parents, relatives, servants, and the two spirit sisters, who had assumed human form for that day so as to accompany their friend and advise her if necessary. ʻAkaʻaka, the grandfather, who had been residing in Waikīkī some little time previous to the dispute between the young men, was appointed one of the judges at the approaching trial.

Kauhi had consulted the priests and sorcerers of his family as to the possibility of the murdered girl having assumed human shape for the purpose of working him some injury. Kaea, a famous priest and seer of his family, told him to have large leaves of ʻape spread where Kahalaopuna and her party were to be seated. If she were a spirit, she would not be able to tear the ʻape leaf on which she would be seated; but if she were human, the leaf would be torn. With the permission of the King, the leaves were spread. The King, surrounded by the highest chiefs and a vast assemblage from all parts of the island, was there to witness the test.

When Kahalaopuna and her party were on the road to the scene of the test, her spirit friends informed her of the ʻape leaves, and advised her to trample on them so as to tear them as much as possible, as they, being spirits, would be unable to tear the leaves on which they would be seated, and if anyone's attentions were drawn to them, they would be found out and killed by the poʻe poʻi ʻuhane (spirit catchers).

The young girl faithfully performed what was required of her. Kaea, seeing the torn leaves, remarked that she was evidently human, but that he felt the presence of spirits and would watch for them, certain they were in some way connected with the girl. ʻAkaʻaka then told him to look in a calabash of water, where he would in all probability see the spirits. The seer, in his eagerness to unravel the mystery, forgot his usual caution and ordered a vessel of water to be brought. Looking in, he saw only his own reflection. ʻAkaʻaka at that moment caught

the reflection of the seer, which was his spirit, and crushed it between his palms; at that moment the seer dropped down dead. ʻAkaʻaka now turned around and opened his arms and embraced Kahalaopuna, thus acknowledging her as his own beloved granddaughter.

The King now demanded of the girl and of Kauhi an account of all that had happened between them and of the reported death of the maiden. They both told their stories, Kauhi ascribing his anger to hearing the claims of the two disfigured men, Kumauna and Keawaa. These two, on being confronted with the girl, confessed that they had never seen her before and that all their words had been idle boasts. The King then said: "As your fun has cost this innocent girl so much suffering, you two and Kauhi must be killed at once, as a matter of justice; and if your gods are powerful enough to restore you, so much the better for you."

Two large imu had been heated by the followers of the two rivals, in anticipation of the judgment. Kauhi and the two mischief-makers, Kumauna and Keawaa, were baked therein, along with those of their followers and retainers who preferred to die with their chiefs.

The greater number of Kauhi's people were so incensed with his cruelty to Kahalaopuna that they transferred their allegiance to her, offering to be her vassals as restitution, in part, for the undeserved sufferings borne by her at the hands of their cruel chief. The King gave her for a bride to the young man who had not only saved her, but had been the means of avenging her wrongs.

The imu in which Kauhi and his companions were baked were on the side of the stream of ʻĀpuakēhau in the famous Ulukou grove [in Waikīkī], and very near the sea. The night following their deaths, a great tidal wave, sent in by a powerful old shark god, a relative of Kauhi's, swept over the site of the two imu and in the morning, their contents were gone. The bones had been taken by the old shark into the sea. The chiefs Kumauna and Keawaa were, through the power of their family gods, transformed into the two peaks at the eastern corner of Mānoa Valley,[10] while Kauhi and his followers were turned into sharks.

Kahalaopuna lived happily with her husband for about two years. Her grandfather, knowing of Kauhi's transformation and aware of his vindictive nature, strictly forbade her from ever going into the sea. She remembered and heeded the warning during those two years. But one day, her husband and all their men went to Mānoa to cultivate kalo, and

she was left alone with her maid servants.

The surf was in fine sporting condition, and a number of young women were surf-riding. Kahalaopuna longed to join them. She disregarded her grandfather's warning, and as soon as her mother fell asleep, she slipped out with one of her maids, went to the beach, and paddled out on a surfboard. Kauhi saw his opportunity, and when she was fairly outside the reef, he bit her in two and held the upper half of the body up out of the water, so that all the surf-bathers would see and know that he had at last obtained his revenge.

Immediately on her death, the spirit of the young woman went back and told her sleeping mother of what had happened. The mother woke up, and, noticing her daughter was missing, gave the alarm. Her alarm was soon confirmed by the terrified surf-bathers, who had all fled ashore at seeing the terrible fate of Kahalaopuna. Canoes were launched and manned, and chase given to the shark and his prey, which could be easily tracked by a trail of blood.

Kauhi swam just far enough below the surface of the water to be visible, and yet too far to be reached by the fishing-spears of his pursuers. He led them on a long chase to Wai'anae; then, in a sandy opening in the bottom of the sea, where everything was visible to the pursuers, he ate up the young woman, so she could never again be restored to life.

Her parents, on hearing of her end, retired to Mānoa Valley, and gave up their human life, resolving themselves into their supernatural elements. Kahaukani, the father, is known as the Mānoa wind, but his usual and visible form is the grove of hau trees, below Kahaiamanō. Kauakuahine, the mother, assumed her rain form, and is very often to be met with about the former home of her beloved child.

The grandparents also gave up their human forms and returned to Mānoa, the one to his mountain form, and the other into the lehua bushes still to be found on the very brow of the hill from which they keep watch over the old home of their petted and adored grandchild.[11]

Notes

Emma M. Nakuina's "Kahalaopuna" was published in three versions—"Kahalaopuna: a Legend of Manoa Valley" in *Saturday Press*, Dec. 8, 1883; "The Valley of Rainbows" in *Hawaii, Its People, Their Legends*

(41-45); and "Kahalaopuna, Princess of Manoa" in Thrum's *Hawaiian Folk Tales* (118-132). A similar version of "Kahalaopuna, the Princess of Mānoa" was published in Kalākaua's *The Legends and Myths of Hawaii* (509-522).

1. Pukui et al in *Place Names of Hawaii* gives the pronunciation of this place name as Akāka, "Clearness."

2. Marriage between brother and sister was practiced to intensify the divine mana of an aliʻi family.

3. Luaʻalaea ("pit of iron-rich red earth") is the stream and land section to the east of Waihī (Mānoa Falls) on the west side of upper Mānoa Valley.

4. Makahelei, "drawn eyes" was an affliction that could be a punishment for breaking the kapu of one's ʻaumakua: the wrongdoer "would become humpbacked, or his eyelids would be drawn down, or he would fall lame, or suffer with chronic stomach ache or consumption—or he might be killed outright." (Kamakau, *People of Old* 90).

5. "Legends … suggests a high value was placed on virginity. However, this was true only among the aliʻi.…Hawaii's aristocratic maidens were supposed to be untouched, not because of morality or prudery, but because genealogy of a possible child was all-important. Mrs. Pukui sums up the traditional viewpoint: 'Hawaiians placed very high value on virginity when a girl was reserved for the aliʻi. Aliʻi were considered to be under the keeping of the gods. After a woman married to an aliʻi gave birth to the wanted child, then she was not prohibited from having other love affairs. But the genealogy of this important first child must be perfectly clear. There must be no doubt about his blood lines'" (Pukui, Haertig, and Lee 201).

6. Kahalaopuna's pleading is related to a tradition of the owl clan to which she belongs: at Puʻu Pueo ("Owl Hill") in Mānoa valley, "an avenging spirit in the form of a pueo sought to execute judgment upon a culprit for some alleged transgression, but upon the pleading of the accused for a hearing before executing punishment, it thereafter became the established custom that none should be condemned till tried and proven guilty" (Sterling and Summers 285).

7. Kauhi takes Kahalaopuna on a westward journey away from the protection of her owl god, her family and her home in Mānoa valley—the sources of her mana, or spiritual strength; and toward the setting sun, associated in Hawaiian and Polynesian traditions with death.

8. The name Mahana is from Kalākaua version of the story.

9. Mauoki was also a heiau located in Mōʻiliʻili, at the foot of the ridge between Mānoa and Pālolo valleys. The underground pool of the same name was possibly nearby.

10. In a later version of the Kahalaopuna story, Nakuina writes: "In the eastern corner of Mānoa Valley can be seen the peak of Kumauna, with a hump on the back of the ridge leading up to the peak, and alongside of it the ravine of Keawawa-Kiihelei. These places belonged to and are called after the two wicked men who were the cause of the sad death of Kahalaopuna" (*Hawaii Its People, Their Legends* 45). "Awāwa" is a gulch or ravine; "Kiʻihelei" means "to straddle."

11. The following version of the story of Kahalaopuna is found in Fornander (Vol. 5, 189-194):

> Mānoa on Oʻahu is the land to which Kahalaopuna was born; and Kahoiwai [a land section in upper Mānoa Valley] was the site of her house. Kauakuahine was her father, and Kahoiamano was her mother. Kahalaopuna was a beautiful young girl; full of grace and vigor; a virgin, her maʻi (genitalia) unbroken. Her parents placed her body under kapu for Kauhi, a prominent man who lived with Kakuhihewa, the aliʻi of Oʻahu. Kauhi was from a place called ʻĀlele in Kailua, Koʻolau.
>
> When Kauhi heard that Kahalaopuna was his, he provided her with all sorts of goods; but after several anahulu (ten-day periods), he discovered an offense. Some people who wanted Kahalaopuna dead slandered her. They traveled from Mānoa to Koʻolau, and when Kauhi received them, they told him this lie: "How strange is your woman, Kahalaopuna! Two nights of hula, and on each night a new lover." When Kauhi heard this lie from these men, he said to himself: "I'll kill her, for she has consumed the goods of my haku (lord), and now, her maʻi has been broken and cleaved."
>
> Kauhi climbed over to Mānoa and found Kahalaopuna, and

told her to go with him to Pōhākea, in the uplands of ʻEwa near the mountain of Kaʻala. On the way, she wondered why they were going there. They took the mountain trail where people seldom passed, going over Pauoa and Waolani, then along the uplands of Kalihi and so on to Mānana, where they slept overnight. Kahalaopuna's hands were bound together securely by Kauhi, so when her leaf-skirt began falling apart, she was unable to repair it.

At daylight, they resumed their journey until they reached Pōhākea, where they climbed up the slope to a large ōhiʻa lehua tree. There, Kauhi called Kahalaopuna to him. She thought his calling meant things were all right, but no! As she stood in front of Kauhi, he said: "Lie down." Kahalaopuna laid down, and Kauhi said "I am going to kill you, for you have consumed the goods of my haku, yet you have been deflowered, broken into and cleaved open, but not by me."

Kahalaopuna answered: "My husband, lie with me; if the maʻi has been broken, I deserve to die; but if it hasn't been broken, don't kill me." Kauhi tore off an ōhiʻa lehua branch and began striking Kahalaopuna with it; while he was striking her a second and third time, Kahalaopuna chanted the following:

My husband from the uplands of Kahoiwai,
From the vine-covered trees of the uplands
My husband of Kahaimanō! Au-we!
Your jealousy is like a shark,
Returning swiftly to devour me,
My great love for you has been destroyed. Au-we!

Kauhi again said to her: "You shall not live because your maʻi has been broken." Kahalaopuna answered: "Sleep with me, my husband, and if the maʻi has been broken, I deserve to die." Kauhi leaped at her again and beat her until she was almost dead; again Kahalaopuna chanted:

My husband from the dust-cloud of Kawiliwili,
Over the sunny plain at Mahinauli.
The dark surface reminds me of you.
Au-we! I anxiously await the sudden shower,
The wind from the face of Pokiikaua,

My dusky husband at Mana!
I'm being beaten unjustly,
While I stand gazing there,
Ready to weep,
My tears well up, well up,
Au-we! Au-we, my dear friend!

At this Kauhi leaped at her again, beating her with the stick. On the verge of death Kahalaopuna called out: "May you be loved! Let's touch noses, my husband, before I die. Tell our parents of my love for them." Kauhi then said: "Don't give me any messages; you've been defiled, so you must be killed." He struck her again and again with the stick and killed her. Kauhi dragged the corpse under the lehua tree and covered the body with leaves, sticks, and other debris, so it could not be found. Then he returned home. The spirit of Kahalaopuna flew to the top of the ʻōhiʻa lehua tree and chanted the following:

Ē you group of passers-by,
Go to my parents
And tell them of Kahalaopuna's death;
Here in the uplands of Pōhākea,
Under the lehua tree.

Kahalaopuna had seen a company of people passing along the trail, which was why she chanted thus. At the end of the chant, the people stood and listened, uncertain whether the voice was a person speaking, or the wind, or the squeak of trees rubbing together.

Kahalaopuna chanted a second time, and the people recognized it was the spirit of a dead person speaking, so they went to Mānoa and told the parents of Kahalaopuna what they had heard. After listening to them, the parents went to the place where their daughter had been killed. When they arrived at Pōhākea at the lehua tree where the body had been buried, they dug the body up and returned to Mānoa, where they worked over it until Kahalaopuna was alive again, just as before.

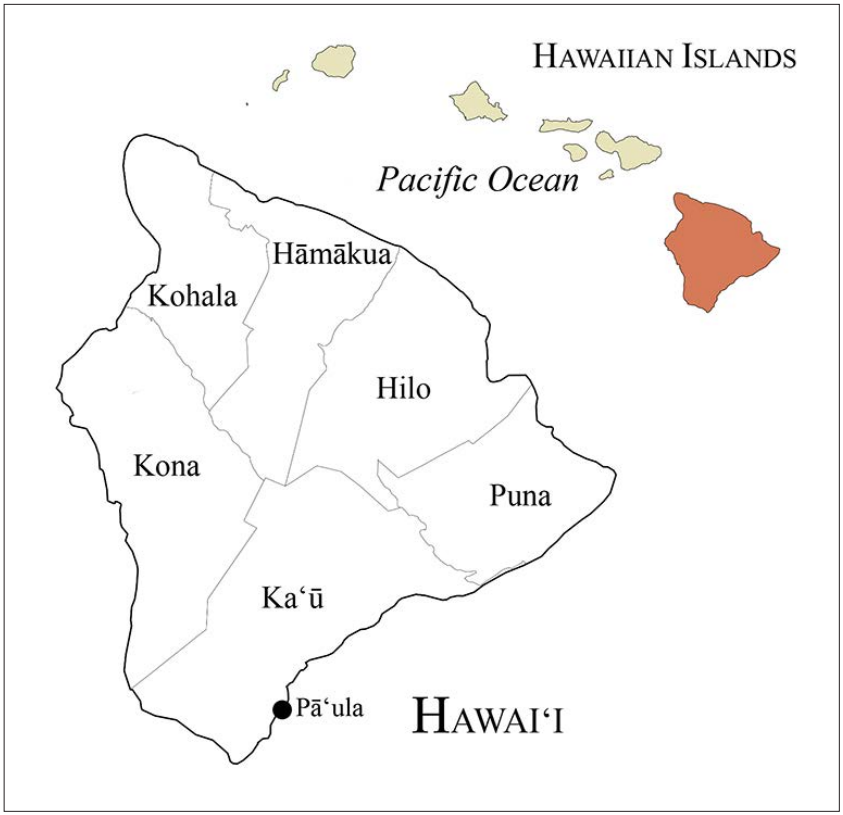
When the news of the restoration of Kahalaopuna reached Kauhi at Koʻolau, he came up to see her, to greet her [have sex with her], to show her kindness; but Kahalaopuna rejected him.

Nāpua-o-Pā'ula

Mary Kawena Pukui

Nāpua-o-Pā'ula ("Blossoms-of-Pā'ula") was a very pretty girl belonging to Pā'ula in Ka'ū district.[1] Many praised her beauty and she became a great favorite with her family.

But close to her home lived a family who was jealous of her beauty because their own child was homely. Between Pā'ula beach and Kahaoa lived a shark 'aumakua of these jealous people. Every day they went with 'awa, bananas, and other good things to feed the shark. They first poured the 'awa into the shark's hole and when the shark's head appeared, they fed him with the food they had brought. Because of their jealousy of Nāpuaopā'ula, they commanded the shark to take



her life.

One day Nāpuaopā'ula was returning from gardening with her parents. As she passed along the shore, a swelling wave shaped like a white cock rose up and dashed over the girl. Her parents heard a wailing cry and saw their daughter being cruelly handled by the shark. He dragged her from Kahaoa to Kawanui and from Kawanui back to Kahaoa. The girl cried to her parents, "O my parents! I am dying. Love to you!"

The broken-hearted parents consulted a kahuna as to the cause of their beloved child's death. The kahuna told them about the shark ʻaumakua of their neighbors and said that if they loved their daughter, they would bring him a black pig, a white cock, and black ʻawa.[2] They brought him what he wanted. Not long after the mother became pregnant and bore a daughter. They named her Nāpuaopā'ula. She was the exact image of her sister.

As for those evil-minded people, they contracted a swelling disease and died—first the father, then the mother, then the rest of the family; not one of them survived. Nāpuaopā'ula and her parents moved away from the place. No one fed the evil shark any more and he was neglected but that shark hole was greatly feared because it was known that a man-eating shark lived there.

Notes

"Nāpuaopā'ula" is from Mary Kawena Pukui's *Hawaiian Folk Tales* (152-157).

1. In *Native Planters in Old Hawaii* (1972), E. S. Craighill Handy, Elizabeth Green Handy, and Mary Kawena Pukui write that Pāʻula was the name of a beautiful woman who like Nāpuaopā'ula met a tragic end: the volcano goddess Pele, in a fit of jealousy, turned Pāʻula into stone. She was angry that Koʻae, her lover, played kimo (a game of picking up stones, somewhat like jacks. (600, 603).

Pāʻula-uka (upland Pāʻula) and Pāʻula-kai (seaside Pāʻula) lay above the sea cliffs known as Māniania, between Waikapuna Bay and Honuʻapo Bay, in the Kaʻū district of Hawaiʻi Island.

2. The offering laid before the priest is the kind given to the kahuna

The cliffs of Māniania, south of Pā'ula on the southeast coast of Hawai'i Island (Photo: Ala Kahakai Trail Association)

'anā'anā or kahuna ho'opi'opi'o for service of praying an enemy to death.

About Pā'ula

In *Native Planters in Old Hawaii*, Handy *et al* describe the area:

> There must have been a sizable community here, living on what is almost bare *pahochoe* [smooth lava[. There are extensive walled enclosures, house sites, caves that have been utilized for storage, and other evidences of human habitation. All along the coast there were houses and sweet-potato patches. The reason this barren area was habitable was a fresh-water spring in the cave named Puhi'ula. (602)

The cave was named after a red eel (puhi'ula) that lived in the pool in the cave with his mate, a green female eel. 'Ōpae 'ula (red shrimp also live in the pool (602–603).

"Nāpuaopā'ula" records two other place names in the area: "[The

shark] dragged [Nāpuaopā'ula] from Kahaoa to Kawanui." About Kahaoa, Handy et al write:

> Pa'ula-kai (seaward Pa'ula) is a small bay with a stony beach which was named Kaha'oa (place for eel catching). *Ha'oa* is a way of catching eels by means of a small stick sharpened at each end to the middle of which was tied a fishline in such a way as to make the sharp-ended little stick spread crosswise in the mouth of the eel as it swallowed the bait. Presumably the stick prevented the eel from biting the line in two. (603)

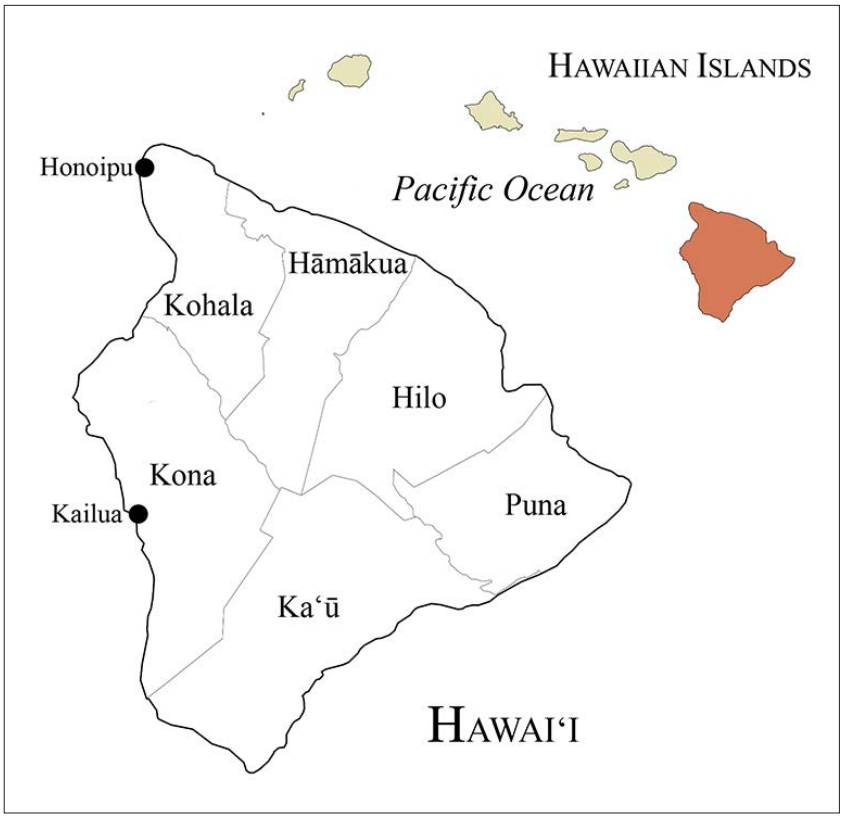
"Kawanui" may be "Keawanui," which appears as a place name on Google Maps, just north of Pā'ula-uka.

Puhi'ula ("Red Eel") Cave at Pā'ula. (Photo: Handy *et al* 601)

Punia

In ancient times in the uplands of Kohala on the Big Island, lived a man named Leimakani and his wife Hina; for a long time their marriage was childless, but they lived well – he was a sweet potato farmer of the uplands of Honoipu, and, for seafood, he dove for lobster at the seashore.

One day, Hina began to crave dark-shelled coconut (niu-hiwa). This craving worried Leimakani because women were forbidden to eat niu by the gods. Since he was a man who strictly observed the kapu of the gods, he couldn't satisfy his wife's craving. He believed his wife was craving niu because she was pregnant, but he wasn't sure. Soon after Hina told her husband about another craving: "Ē my dear husband, earlier I craved niu-hiwa, and now I'm craving banana (maiʻa



pōpōʻulu). I know women are forbidden to eat coconut and banana,[1] so why am I craving these foods?"

"Ē dear wife, perhaps our ʻaumākua are testing us to see if we'll strictly follow their kapu. If you break the godly kapu of our ancestors, you'll be punished, so suppress your cravings."

Hina followed her husband's advice and patiently suppressed her cravings. But soon, Hina began to crave yet another thing forbidden to women during ancient times: "Ē Leimakani, I'm really craving kūmū now – the craving is right here in my throat. I know the kūmū is a forbidden fish .(kapu iʻa), so why do I crave it?"

Leimakani wanted to consult their makāula, or seer, about his wife's cravings. His wife agreed this was a good idea, so he took the proper, customary offerings and went to get the seer to observe his wife's condition. The seer knew the purpose of Leimakani's visit before Leimakani arrived, and told his visitor: "Ē Leimakani, before you came, your ʻaumākua told me about how they were deceiving your wife, Hina. The cravings are not Hina's, but her unborn child's. You two will have a male child who will engage in contests of wit against dangerous supernatural beings (kupua). Great will be his work in outwitting these kupua, the deceivers of the land and sea. The ancestral gods are testing you two now to see if you will observe their kapu; you and your wife must be firm in observing these kapu. Then you'll be blessed with a son, and he will punish those who bring misfortune on you. Return home and consider these things I've told you, but don't say a word to your wife about your misfortune, or you'll harm the fruit in her belly."

The seer then dismissed Leimakani. When his wife questioned him, Leimakani told her the good news that she was pregnant with a son. She was overjoyed, for now they would have a child to care for them in their old age. After a few months, Leimakani saw Hina was indeed pregnant, and he was happy. Here was the child they had longed for, but thought they were too old to have.

Leimakani knew his child would carry out the great works the seer had predicted because signs appeared in the sky when Hina was about to give birth, and a wild storm overwhelmed the land and sea. The sea raged, and rain drenched the land, flooding the streams and washing debris down from the uplands. Huge waves crashed against the shore. The kamaʻāina of Kohala had never known such a great storm. Because this storm marked the birth of his child, Leimakani called him "Punia," which means "the overwhelming of the land and sea."

The new-born child was as strong as a six-month old baby and had

the face of a young man. He was brought up as a favorite. The parents carefully nurtured the life of their precious first-born favorite. When Punia was three years old, he followed his father whenever his father worked in the vegetable garden or went to dive for lobster at his lua ula (lobster cave) in the sea near shore. Father and son became constant and loving companions, and a strong, intimate bond grew between them.

Always at his father's side, Punia learned to farm like his father. Leimakani said to Hina: "Ē dear Hina, see how diligent our child is. He's not like the other children who think only of playing. I know our child will be able to support us; the gods of our ancestors love us, so they have blessed us with such a good child, a hard-working boy who loves his parents. If there should come a time when I have to go ahead of you into the dark world of Kāne, I won't worry about you two because I know our son will be able to take care of both of you."

Leimakani's words made his wife happy; neither of them dwelled much upon the possibility of Leimakani's actually dying before his wife; Leimakani had forgotten the seer's prediction of misfortune.

Leimakani's lobster cave was his and his wife's ipu kai.[2] Before Leimakani went to get lobster, he would tell his wife to light a fire since he would not be gone long and always returned with the best lobster. When he and his wife lived alone, he dove for just two lobsters, but now that Punia was growing up and Leimakani saw how much the boy was eating, Leimakani brought back three. Leimakani's house always had food, and his wife never went hungry. He never neglected his farming and never laid about the house counting the rafters (ʻaho); the sweet potato leaves in his garden were always deep green. The father was accustomed to work and would not have allowed his son to become lazy, but since his son liked to work, all Leimakani had to do was guide his son along. The parents spoke proudly of their son's capabilities.

When Punia reached his seventh birthday, he was ready to go diving for lobster, so one day Leimakani took him to the lobster cave, and the boy got a lobster easily; however, Leimakani would not let his son dive alone.

When Punia reached his tenth birthday, he was very muscular from work, with the strength of an eighteen year old. In fact, none of the 18-year-old boys in the neighborhood could beat him at anything. Leimakani began to teach his son to hurl a spear, box, race, and fight with a stick since Leimakani was an expert in these body-building activities. Because of his extraordinary strength, Punia would hurt the other children and even their parents when he fought with them,

so some of the parents turned against Leimakani and his family, and Leimakani had to go and find out the cause of this unhappiness.

Around this time, a shark-chief (manō aliʻi) named Kaiʻaleʻale ("tumultuous sea") came into the sea of Kohala; he commanded ten loyal sharks. These man-eaters had been driven away from other parts of the ocean by good sharks.[3]

When Kaiʻaleʻale and his soldiers came to the sea of Kohala, they began to kill and eat swimmers and divers. Leimakani hadn't heard about Kaiʻaleʻale's destructive activities. One day after he finished working in his sweet potato patch, he went to the headland to dive for lobster with his son. When they reached their favorite lobster cave, Leimakani told his son to wait on shore while he dove alone; the boy insisted on diving, too, but Leimakani refused to let him.

Kaiʻaleʻale overheard the conversation between the father and son, and was very disappointed that the boy would not dive because he wanted two bodies rather than just one as a meal for himself and his followers.[4] He waited in ambush on one side of Leimakani's lobster cave.

Leimakani dove to the lobster cave and got three lobsters. As he was returning to the surface, Kaiʻaleʻale surprised him, and Leimakani was torn apart by the jaws of that malevolent shark. Then the other sharks devoured every part of him except the head. Kaiʻaleʻale grabbed the head firmly in his jaws and, surfacing, raised it above the water so Punia could see it.[5] The sea was red with Leimakani's blood. When Punia saw Kaiʻaleʻale mockingly raising his father's head above the sea surface, he wept and pounded his chest, overcome by unbearable hurt and grief. Tears of love for his father ran down his young cheeks, and in a voice choking with tears, he vowed: "Kaiʻaleʻale, I'll avenge this desecration of my father. You'll see what the son of Leimakani and Hina can do!"

Wailing and pounding his chest in grief, Punia left the coast. As he neared home, where Hina was beating kapa (tree-bark cloth), she heard his sorrowful crying and knew immediately her husband had met with misfortune. As her son approached, she asked fearfully: "Where is your father? Why are you crying, my dear son?"

"Ē my dear mother, we won't see him again because he's dead; his head was desecrated by the malevolent shark Kaiʻaleʻale, and his body was torn apart and eaten by Kaiʻaleʻale's warriors."

When Hina heard the horrible news, she wept bitterly, pounding her

chest in grief and recalling the love she and her husband shared. Hina wanted to join her husband by going down to the headland and jumping into the sea to die in Kaiʻaleʻale's jaws; but she knew she had to care for her son, so she repressed her suicidal impulse.

Punia and Hina mourned for the passing of Leimakani. Punia comforted his mother. He secretly swore he would never forget the way Kaiʻaleʻale had desecrated the head of his father; the time would come when he would take revenge on that manō aliʻi and his followers. The days went by with Punia farming his father's garden. Hina told him never to go again to dive at his father's lobster cave, and Punia at first obeyed his mother, so as not to cause her more grief while she was mourning.

When the long days of mourning for Leimakani had ended, however, Punia wanted to get seafood (iʻa) to go with their vegetable food (ʻai). He went to his mother and told her of his desire. She strongly objected: "Ē my son, if you go and look for seafood for us and run into trouble like your father, what good is that to me? Who will take care of me after you're gone? We get enough food from the land. What's wrong with eating turnip leaves (lau ananū) and cooked sweet potato leaves (lau palula) from our garden? When the grasshoppers come during a time of famine, you and I will be partners in getting food from the land. Don't leave me, my son – you're my only support."

Punia felt sorry for his mother and decided not to persist in asking to go fishing. But a few days later he had a strong craving for seafood again, so he asked his mother for permission to go to the headland to fish from shore, promising her he wouldn't dive for lobster. At first, his mother tried to tell him no, but finally gave in and agreed to let him go pole fishing.[6] Punia went and brought home some fish for them to eat along with their cooked sweet potato (paʻi ʻuwala).

After some days had passed, Punia said to his mother: "Ē Hina, dear mother, we've eaten the fish I caught, and now my mouth waters for more. I love my father's favorite seafood, so please let me go diving for lobster. Perhaps the shark Kaiʻaleʻale is no longer lurking at the lobster cave. I'll look before I dive. If I see Kaiʻaleʻale near the cave, I won't dive."

Again Hina refused her son's request, but the boy was so persistent, she finally said yes; still, she was filled with doubt and told him: "Be very careful and don't be foolish and dive without first knowing what's down there."

Punia agreed and quickly prepared to go diving. Then he kissed his mother and left, telling her not to worry about him, but to concentrate on her work and before she knew it, he would return. After he left, Hina prayed to the ʻaumākua of her family to protect him.

When Punia arrived at his father's lobster cave, love for his father welled up in him. He looked down at the cave and saw the row of sharks lying there, with Kaiʻaleʻale at one end. He said loudly: "There's Kaiʻaleʻale lying down, fast asleep with his band of sharks. While he lies there stuffed with food and contented, I'll dive down for two lobsters for my mother and me. I'll dive there at the headland. With two lobsters to go with the sweet potatoes from my father's garden, my mother and I will eat well."

Kaiʻaleʻale heard him and told his band of sharks: "Get up, get ready, let's all be alert – here comes our morsel for the day; he craves lobster from his father's cave. He thinks Kaiʻaleʻale is asleep, but I'm really lying in wait for the soft flesh of Leimakani's son. Be alert and watch where he dives – that's the best time to bite him since the sea will blind him when he enters the water. Be alert, my friends – this tidbit will dive right in front of us."

As Kaiʻaleʻale was alerting his band of sharks, Punia was poised above with a rock in his hand. He called to the sharks: "I'm going to dive to our cave from that rocky headland over there, on that side – I'm diving, I'm diving."

Then he hurled the rock he was holding to where he said he would dive and when the rock splashed into the sea, the band of sharks raced after it. Punia then dove into his father's cave from the other side and got two lobsters; he surfaced quickly and was back on dry land before the sharks came racing back. Punia mocked them: "A-hā-hā, Kaiʻaleʻale! Punia dove down and got two lobsters, and my mother and I will eat and enjoy them. It was the first, the second, the third, the fourth, the fifth, the sixth, the seventh, the eighth, the ninth, the tenth – it was the eleventh shark who told me how to escape your bite. He's the one with the skinny tail."

Kaiʻaleʻale immediately ordered his pack of sharks to prostrate themselves in a row. He looked at their tails and found the one with the skinny tail. Kaiʻaleʻale killed him and the rest of the sharks devoured the corpse.

Punia said to himself, "A-hā-hā! I've got a moepuʻu (sacrificial companion in death) for my father." Then he returned home with his two lobsters and when his mother saw him with his catch, she was

overjoyed and quickly started a fire to roast the lobsters. When the lobsters were cooked, Hina and Punia ate separately, since men and women were forbidden to eat together in those days.

After a few days, Punia spoke to his mother again about going diving for lobster, and again she told him not to go: "You were lucky to escape last time. This time you might be killed by Kaiʻaleʻale and his followers. Stay with me, my son; we'll look after each other. We'll find food for each other, and when I die, you'll be the one to hide my bones."[7]

Punia replied: "Ē dear mother, don't hold me back. I've made up my mind to kill Kaiʻaleʻale and his friends. I can't carry out my plan if I just stay here in the uplands and live like a woman. Let me go so I can avenge my father's death."

Hina finally agreed to let him go with her blessing, but told him to be very careful and to think always of his mother. Punia went down to the headland again and stood above his father's lobster cave. He saw Kaiʻaleʻale lying down there with his followers. He called out so the man-eaters could hear: "Kaiʻaleʻale sleeps! Here's Punia, Hina's lobster-diving son. I'm going to dive for lobsters to go along with my father's delicious sweet potatoes. This time, I'm not going to dive into my father's cave; I'm going to dive into the cave my mother told me about, the one on the other side of the headland. I'll dive there quickly, before Kaiʻaleʻale can catch me."

Then Punia hurled a rock with all his might to the other side of the rocky point, and the sharks, led by Kaiʻaleʻale, swam quickly to the spot where the rock splashed into the water. As soon as the sharks left the area, Punia dove down, got two lobsters, surfaced, and climbed back safely onto land. As the sharks looked around for Punia at the spot where the rock had sunk to the bottom, Punia mocked them from shore: "Ē Kaiʻaleʻale, I dove down and got two lobsters from my father's cave, and surfaced before you could catch me. This time it was the big-bellied shark who told me what to do."

Kaiʻaleʻale again ordered all his sharks to prostrate themselves, so he could look them over; when he found the big-bellied shark, he said angrily: "So it was you who plotted with Punia against me. You must die!" Kaiʻaleʻale killed him. Then Punia mocked Kaiʻaleʻale again: "A-hā-hā! I've got another moepuʻu for my father. Here I am, Kaiʻaleʻale, going home with lobsters to go with the sweet potatoes from my father's garden; my mother and I will eat well." Punia returned to the uplands, and when his mother saw her son, she was happy and

quickly built a fire and roasted their lobsters. Punia and his mother then ate separately, as before.

Punia remained in the uplands until he began to crave lobster from his father's cave again; so again he begged his mother for permission to go diving. This time his mother didn't oppose him, but told him again to be very careful. When Punia got to the headland, he saw Kaiʻaleʻale and his band lying together below. He repeated his trick, getting two lobsters and this time pointing to the fat-tailed shark as the one who told him what to do. Thus did Punia trick Kaiʻaleʻale again and again until Kaiʻaleʻale killed all his followers. Then Punia devised a plan to kill the chief shark.

One day Punia told his mother: "Make me a mat of very fine weave, and double its mesh." When the mat was finished, Punia cut two sticks, each a yard long, and got two rubbing sticks for making fire. He also gathered charcoal, kindling, and salt, and put these supplies in a small container; then he got an ʻopihi shell scraper and a short stone knife. He stuffed all these supplies into a lau hala bag, then went to speak to his mother.

"Ē dear mother, I'm going on a long trip, maybe for two anahulu (twenty days), so don't worry if I'm not back for a while; stay here and hope for the best. After two anahulu, I should return to you in good health. Don't ask me where I'm going on this long trip – but pray for me to our ancestral gods."

Then Punia got up and kissed his mother, turned and picked up his lau hala bag and the two sticks he had so carefully cut, and went down to the cliffs overlooking the sea above his father's lobster cave. When he got there, he looked down and saw Kaiʻaleʻale lying there alone. He called out loudly so Kaiʻaleʻale could hear: "There's the big shark Kaiʻaleʻale, perhaps asleep – if I were to dive down and he swallowed me whole into his belly, he could kill me; but if he tore me apart, my blood would float up to the surface and my mother would see it and use the mana (divine power) of my blood with her powerful medicine to bring me back to life. Only if Kaiʻaleʻale swallows me whole will he be able to kill me." Kaiʻaleʻale heard this and decided to swallow Punia whole.

As Punia prepared to dive, he called out loudly: "I'm diving, I'm diving there. If Kaiʻaleʻale swallows me whole, I'll die and no one can save me; but if he bites me, Hina, my mother, will use my flowing blood to bring me back to life."

Holding the lau hala bag, the mat, and the two sticks, Punia leaped into the sea – into the wide open mouth of Kaiʻaleʻale, who swallowed him whole. Punia slipped easily through the jaws of the shark and into the belly, and as the shark's jaws were about to close, Punia propped them open with the two sticks he had cut, stuffed the mat into the opening to keep the seawater out, and arranged his things for a stay inside the belly. He started a fire in the belly and when the fire was blazing, he scraped the shark's flesh with his ʻopihi shell and sliced its flesh with his knife, then roasted the meat over the fire and ate.

Kaiʻaleʻale was in agonizing pain and swam like a madman (pupule) through the ocean, and when he came across other sharks, they asked him, "Kaiʻaleʻale, why are you swimming about so crazily? Are you being chased by some enemies?"

"Au-wē! I'm in terrible pain – my belly is burning up! I mocked the mischievous child of Hina and Leimakani, so now he's cooking my flesh inside my belly, and the heat and pain are unbearable! I'm trying to escape my pain – but where can I go?"

Kaiʻaleʻale swam around crazily to a great many places, and it was said he even reached the boundaries of Kahiki [Tahiti, or any foreign country]; but he couldn't escape his pain, so he finally headed back to the sea of Kohala.

Punia remained in Kaiʻaleʻale's belly for two anahulu; his only trouble during this time was his hair fell out; it is said that he was the first bald person in Hawaiʻi. It is also said Punia was the Hawaiian Jonah, but he wasn't like Jonah at all. Punia stayed twenty days inside the belly of a shark, while Jonah of the Bible stayed only three days and nights inside the belly of some big fish.[8]

At last Kaiʻaleʻale returned to the shores of Hawaiʻi, and Punia heard the roar of waves breaking on shore, so he knew land was near. Punia spoke loudly so Kaiʻaleʻale could hear: "If Kaiʻaleʻale leaves me where the surf breaks, I'll live, but if he takes me to shore, onto the beach, I'll be killed by the people on shore, and his torture will end." When Kaiʻaleʻale heard this, he decided to take Punia ashore.

Kaiʻaleʻale put Punia ashore in Kona, near a place the kamaʻāina of Kona call Hiʻiaka-noho-lae.[9] Kaiʻaleʻale was in great pain and very weak, but he was determined to bring Punia ashore to be killed. Punia knew they were close to shore by the sound of Kaiʻaleʻale's belly striking the rocks in shallow. When Punia was certain the shark was stranded in shallow water, he began to think about how to get out of Kaiʻaleʻale's belly. Then he heard the chatter of people: "Au-wē! A

shark has washed ashore! Au-wē! A shark has washed ashore! Let's kill it and cut it up with stone knives!"

When Punia heard the chattering voices, he decided to remain quietly in Kaiʻaleʻale's belly and wait until the people attacked and killed the big shark. He didn't have to wait long before he heard loud voices close by the body of the beached shark and the thudding of sticks hitting the shark's body. Then Punia spoke to Kaiʻaleʻale before the shark died: "Ē Kaiʻaleʻale, my plan to get even with you and your followers has been carried out; the vengeance of the child of Leimakani and Hina is complete. Just as you ate the body of my father, so also will your body be eaten by the people of this place. I'll be leaving you soon to join my beloved mother again."

When Kaiʻaleʻale heard this, he began thrashing about, hoping to injure Punia inside his belly, but the people began beating the big shark even more fiercely because they thought he was thrashing about to get back into deep water and escape. In a short while, Kaiʻaleʻale was beaten to death; the killer of the beloved father of Punia was dead.

After Kaiʻaleʻale stopped moving; the people began to cut the shark up with stone knives and adzes. As the men and women chattered gleefully about how lucky they were to find this beached shark and how they had gotten him without much effort, Punia called out from inside the shark: "Hey, be careful, or you'll cut up the man inside."

Most of the people didn't hear him because of the loud talking, but one man who was particularly close to the belly heard this voice coming from inside and said, "Listen, all of you, I hear a man's voice coming from inside the belly of the shark."

Everyone began laughing and poking fun at this man, and someone said, "Listen, maybe you're still drunk on last night's cup of ʻawa. Go home already; we'll finish cutting up the shark for all of us, while you go back and chew ʻawa, so when we get back with the pieces of shark, we can cook them in ti leaves and eat the delicious pūpū with our cups of ʻawa."

While these people were laughing and making fun of their friend, they heard a man's voice coming from inside the shark: "Hey, be careful, or you'll cut up the man inside."

The merry-makers were suddenly terrified; one man shouted: "Au-wē! The shark's body is possessed!" Then he threw down his cutting tool and ran away quickly, shouting, "The shark's body is possessed!"

The others ran away shouting the same thing, while a new group of people just coming to join in the cutting stood by with their mouths

open, wondering why the crowd was fleeing from the beached shark. Just as Punia was about to remove the mat stuffed into Kaiʻaleʻale's mouth and crawl out, he heard the sound of voices again, so he decided to wait. A new group of people arrived and began cutting up the shark. Punia knew that if he spoke up again, these people would run away like the first group, so he call out mischievously: "Hey, watch out for the man inside the shark – and don't cut roughly and break your cutting tools."

The men heard the voice from inside the shark and stopped cutting, wondering what was happening. They were frightened – and who wouldn't be if the shark he were cutting up began talking? The men ran off in terror and reassembled at a headland to observe the shark from a distance. Their desire to eat the shark had left them.

Meanwhile the first group had gone ahead to spread the news about the talking shark, and they returned with a crowd of people to view it.

Punia was thinking about how to get out: if he came out now, the people would realize he was a human being, not a spirit, and they would be angry at him for scaring them off; they might turn on him and injure or even kill him before he could see his dear mother again. While he thought over his situation, he happened to rub his head and remembered his baldness, something never before seen here in Hawaiʻi; he decided if he emerged looking very fearful, he could scare all the people away and then run off and hide from them. He quietly made an opening in the mat stuffed in Kaiʻaleʻale's mouth and saw the beach was crowded with people; he also saw the sun was about to set and thought twilight would be a good time to emerge from the shark's belly. He pulled the mat inside the belly and cut a hole in the center, then put the mat on like a cape, with only his head sticking out.

At twilight, he began to crawl out, shouting loudly, as if he were a multitude of people inside the shark's belly. The crowd was startled by this shouting voice, and the men said: "Say, this shark is really possessed! I hear forty thousand, four hundred thousand akua (spirits). The shark must be a kupua (a supernatural being) – let's go before we're killed by its many forms."

As these people were talking excitedly among themselves, they were startled by a strange-looking thing coming out of the shark; it had a shiny head and an ash-colored face, and wore a disorderly cape. The people were terrified, and when the mischievous son of Leimakani and Hina walked straight toward them, they fled shouting: "Au-wē! The shark is possessed! The shark is possessed!" Punia ran after them to

terrify them even more. They ran back to their homes and hid without turning around to look at what was behind them.

Punia loitered at the beach for a while; it was a very dark night, so no one saw him. He changed his mind about returning immediately to Kohala to see his mother. To get home to Kohala, he would have to go through Kona, where it was rumored that at the places without freshwater (Kaha-wai-ʻole), there were akua (harmful spirits) who fished with nets.[10] He knew if he ventured into these places, the akua would try to kill him, so he decided to stop and play tricks on them.

When he arrived in the middle of the places without freshwater, he heard the chatter of a crowd of akua as they were tying stone sinkers to the lower edge of their net.[11] They were talking loudly, saying they didn't know any of the places to set fishing nets (kuʻuna-iʻa) in the area.

While Punia was thinking about how to trick these akua, he heard one akua appoint another to be in charge of setting their net in the right place. Punia quickly devised a plan to become their head fisherman.

He stood up, crossed his hands behind his back like someone mourning a loved one, and cried out in grief while beating his chest; then the mischievous son of Hina and Leimakani began to lament loudly:

> Auwē, my father of this place!
> We were the only two fishermen (lawaiʻa) here,
> My father and I.
> Auwē, my father!
> We fished here,
> Twisting up the edge of the net,
> Snaring the kala, the uhu, the palani, the ananue,
> The fish of this place-…
> Auwē, my father!
> Just we two came here,
> To all the places to set nets (kuʻuna), the fish holes (lua),
> The fish runs (puka iʻa) …
> We were the only fishing experts .(lehia) of these places!
> Auwē, my father!
> You went on the path of no return,
> You fled from our intimate closeness,
> I alone remain,
> A kamaʻāina of this place,

Beloved places of ours, my dear companion,
Beloved beaches of ours, doubly loved,
Auwē, my father![12]

When the crowd of akua heard this sad cry of grief coming from the darkness, they left their fish-net and ran toward the cry. They found this bald, hairless man wearing a mat, his hands crossed behind his back; since he was crying for his beloved father, everyone felt compassion for him, except for one akua ʻōhule (bald-headed akua). This bald akua told the group they should kill this bald, weeping human. Punia heard the threatening words of this akua, but ignored them and continued his sad, wailing chant about his father and himself.

Among the crowd of akua, there had always been disagreement between the bald-headed akua and a red-eyed akua (akua mākole), so when the red-eyed akua heard the words of the bald akua, he took the opposite side and defended Punia: "Listen, my fellow akua, it isn't right for us to listen to our hairless friend and put to death this grieving man. We can understand the envy of our friend, because we've switched our attention from him to this bald fellow; but our bald one is foolishly urging us to kill a kamaʻāina who knows where we should set our net. I believe we must spare the kamaʻāina and ask him to fish with us here."

When the other akua agreed with the red-eyed one, the bald akua burned with anger and argued back: "I'm right! You're just our salt-maker; you're our leader when we go to the sea of Pīheka ["Inflamed-eyes"] to make salt. The hula-dancing akua dance to your name":

Red-eyed, red-eyed, the only one,
Goes to the sea of Pīheka,
What do you eat?
Bits left by the akua,
The akua, the akua,
The akua are the chiefs of Kona.

This taunting chant of the bald akua made the rest of the akua dance. This hula song was not composed by a man but by the pig demi-god Kamapuaʻa to insult Pele, the red-eyed volcano goddess, after she give him a tongue-lashing about his being a pig.[13]

These taunts of the bald akua made the red-eyed akua seethe with anger, and he argued back sharply that they should enlist Punia's help with the fishing. As the akua were arguing among themselves

whether they should kill or save Punia, Punia continued his deceiving cry of lamentation for his dead father; he was overcome with tears while beating his chest and weeping loudly. The red-eyed akua tried to comfort him while persuading the crowd of akua to save Punia and make him their head fisherman (lawai‘a nui). When they agreed again, the bald, hairless akua told them: “Listen, all of you, if you follow our salt-making akua, you’ll get entangled in that bald man’s net; only I’ll escape the net of the deceiver.” The other akua didn’t pay any attention to his words since they had made up their minds to let Punia be their leader in setting the net. When Punia realized he was safe, he stopped his chest-beating and cries of grief and began to converse with the akua.

The red-eyed akua asked him, “Do you really know where to lay net around here?”

“Yes, I know the ku‘una-i‘a around here – I used to live here with my father.”

“What kinds of fish did you two catch in these ku‘una?”

“The fish of these ku‘una are the palani, ananue, uhu, kala, uouoa, and weke‘ula; but these ku‘una-i‘a have fishing kapu that we must follow.”

“What are the kapu regarding these ku‘una?”

“You must be very quiet and careful when setting the net and diving for the fish. You must not shout or go back to shore until we bring in the net. One ku‘una joins another; the fisherman works quietly in one ku‘una, so the fish in another ku‘una won’t be frightened off. Another thing – once we begin to catch the fish in these ku‘una, the amount of fish and the work of twisting the fish into the net will be great. When we go to twist up the fish in the net, you must be alert, or the fish will get loose from the net and go free. Once, when my father and I set our net here, we were very fortunate and caught so many fish, the pigs ate, the people ate, and the akua ate.”

While Punia was boasting, all of the akua were in awe of him, except for the bald-headed akua. The bald one tried again to turn his friends against Punia, but the rest of the akua ignored the bald one. They showed Punia their fish-net with stone sinkers tied to the lower cord. Punia told them: “These stone aren’t the right kind. The fish won’t be held securely in the net – a few might be caught, but most will easily get loose.” He ordered the akua to go and search for new stone sinkers for the lower cord, telling them what kind of stones to get. In a short time, the akua had a pile of the right kind of stones. When the bald-headed akua saw the pile of stones, he spoke again: “Listen, my fellow

akua, the number of you so easily deceived by this bald-headed liar is as great as the number of stones in this pile."

Punia saw the bald akua was trying to thwart his plan by turning the others against him, so he thought for a moment about what he could do to maintain their confidence. He told them: "Listen, you akua, when my father and I went fishing here, he taught me the proper rules (loina kūpono) of fishing. We must follow these good rules."

"What are these rules, head fisherman? If these rules are proper for our fishing profession and will help us catch fish, we'll follow them." It is said Punia made up these rules (which you readers will recognize) to deceive the akua. However, these rules came to be observed by the fishermen of this land, from ancient times to now.

"Here are the rules: when our net is being made, don't shout out, stand up to get anything, cross your hands behind your back,[14] make a vulgar gesture with your fingers, wrap your arms tightly across your chest, or speak badly of the work of the people who are preparing the net – and when the net is lowered into the sea, you must obey the orders of the head fisherman. You must be gentle and quiet in doing all these things, but the main thing to remember is to obey the orders of the head fisherman. These are the things my father told me. If you follow these rules of fishing, you'll never come back empty handed or be unlucky in fishing."[15]

The crowd of akua was grateful for Punia's help and willing to obey the rules their head fisherman; the bald-headed akua complained that Punia's rules of fishing were made to deceive them, but no one listened to him. Punia soon ordered the crowd of akua to tie the sinker stones to the lower cord of the net, and they did so. The hero Kaululā'au destroyed or subjugated all the akua of Lāna'i with tricks different from the ones Punia used against the akua of the two Konas [i.e., north and south Kona]; and unlike Kaululā'au, Punia was unable to triumph over all the akua and make Kona a place safe for human fishermen.[16]

When Punia saw the stone sinkers were securely tied to the fishing net, he ordered some akua to one side of the net and advised the rest of them to obey very carefully his instructions; they understood their new duties; they were not to talk loudly, and they had to remember the locations of the ku'una.

Punia and two akua swam out with the net, and when Punia found the best place to set it, he called out softly to his fishing companions to lower it. Punia set the length of the net parallel to the shore, then went around to the outside of the net to where his fishing companions were

holding onto the outside corners. When he got there, he said to the pair: "Listen you two. This is our ku'una; here the fish will crowd into the net; now let's dive down and twist the fish into the net, or they'll swim out and, wary from having touched the net, they'll go back toward land. By the movement of the net, I'll know whether it's a palani or kala caught in our net. If you follow my orders, the first ku'una will provide enough 'ono fish for us and we won't have to go fishing at another ku'una and get cold again. Now dive with me to twist the fish into the net before they get out and go back toward land."

With these words, the three dove together, the two akua on the outside of the net, and Punia on the inside. Punia showed them the fish in the net and as these two akua were twisting the kala into the net, Punia twisted the akua into the net; thus, the two akua were caught in the net of kalawakua[17]; then he surfaced and called to the akua standing together in darkness on shore: "Listen, all of you – we've got kala and palani in the net, so one by one, swim out and help us twist them into the net, but be careful and don't talk loudly, or you'll disrupt our fishing."

The akua on land heard Punia's call and one swam out; when this akua got to where Punia was floating, Punia ordered him to dive to twist the fish into the net, and when the akua dove into the net, Punia dove after him and twisted him into it. The first two akua Punia had twisted up with the fish were already dead, extinguished like fire, and he counted the two as part of his catch. Punia surfaced and boasted again about all the fish in the net. "Listen, countless numbers of fish have settled calmly in the net, so don't frightened them off; swim out quietly, one at a time. When you dive and twist a fish into the net, you must secure it there, then surface quietly and guard the place where your fish is caught; when the net is full we'll bring it back to shore and have enough fish to feed us for a long time."

Another akua swam out at Punia's request and when he got to where Punia was floating, Punia said: "Dive with me to twist the fish into the net; hold your breathe as long as possible underwater, and when you can no longer hold on, surface for air. Your friends are on the other side of the net holding onto the kuku (sticks used to keep nets upright)."

Punia dove down after each akua and twisted him into the net. As each akua was ensnared in the net, the mischievous child of Hina surfaced and signaled for another akua to swim out, and that is how Punia netted all the akua except for the bald akua, who remained on shore. Punia called the bald akua to swim out, but the bald one was

suspicious and called back to Punia: "Listen, O head fisherman, where are all my friend? I don't hear any of them talking."

"Here they are, twisting up all the fish, the palani and the kala; the net is so full of fish we'll have to struggle to bring to shore. Swim out and help us pull it in. But don't make noise, or else the fish in our ku'una will be frightened off."

"I won't swim out there; when you bring the net back to shore, I'll help you. Besides, my head fisherman, I'm afraid my bald head will get cold if I swim out."

Punia knew he couldn't trick the bald-headed akua into swimming out, so he was going to leave the net and swim to shore to kill him; but the bald one knew Punia would be returning to shore alone, and he ran away before Punia could catch him. This bald akua was the only one who escaped. The phosphorescent glow in the ocean at one time was from the rotting remains of the crowd of akua whom Punia had twisted into the net. It is also said the palani and the kala have such an unpleasant odor because they were twisted into the net with the dead akua.[18]

After his victory over the akua of the places without freshwater in Kona, Punia returned home to his dear mother, who was patiently awaiting his return. When they were reunited, Hina was overjoyed. Thereafter, Punia carried on his father's work, growing sweet potatoes in the uplands and getting lobsters from Leimakani's cave. Kai'ale'ale no longer lurked there.

Notes

"He Moolelo Kaao No Punia" appeared in ten weekly chapters from December 12, 1912 to February 13, 1913, in the newspaper *Ka Hoku o Hawaii* (published weekly in Hilo, Hawai'i, from 1906-1948). "Punia" has been translated by Esther T. Mookini. The author of the Hawaiian version is not identified, but it may have been composed by one of the early editors of the newspaper, the Rev. S.L. Desha or Solomon Anakalea. A short version of the Punia story, in Hawaiian with an English translation, was published in Fornander (Vol. 5, 294-301).

1. According to the Pukui-Elbert dictionary, the mai'a pōpō'ulu was not taboo to women; Kamakau explains this was because Wākea

(a male ancestor) gave Papa (a female ancestor) permission to eat it (*Works* 38). Other types of bananas were taboo to women. Handy and Pukui say the banana was taboo to women "because the banana tree was a body of Kanaloa," and the coconut (niu) was taboo because "the coconut tree was a body of Kū." (Kanaloa and Kū were two male gods.) Kūmū, or red goatfish, which Hina craves next, was used as an offering in religious rituals and sacred to the male gods (177).

2. "Ipu kai" is "a dish for meat or any dish deep enough to hold gravy (kai)"; figuratively, a place where there was bountiful seafood. Each family had the right to gather, grow, and catch food from specific areas of the land and sea. When the two areas, called ʻili, were not connected (ʻili lele, or "leaping ʻili."), "the one mauka [upland] was referred to as the ''umeke ʻai' [gourd of vegetable food]," and one makai [seaward] was the 'ipukai,' the 'meat bowl' where fish could be found" (Handy and Pukui 4).

3. Hawaiians distinguish between a benevolent shark, which protects and aids the family that worships it as an ʻaumakua (ancestral god); and malevolent sharks, which injure, kill, or eat human beings. For stories of battles between benevolent and malevolent sharks. Benevolent and malevolent, of course, might be relative, since a shark might protect a family who worshiped it while injuring or killing someone with whom the family was at odds and against whom the family sought revenge.

4. Kaiʻaleʻale is a manō kupua, a supernatural shark which can take various forms, human or animal.

5. The great awe Hawaiians had for sharks can be felt in this vivid passage from Kamakau describing a shark attack: "The shark is a ravaging lion of the ocean whom none can tame. It is able to swallow a man down whole. If a man arouses its anger, it will show its rows of shining teeth with the sea washing between – nothing can equal the terror which seizes a man when a shark chops to pieces the ama [outrigger float] of his canoe and tosses him up and down in the sea. Holding the man securely between its upper and shorter lower jaw, it jerks him about on the surface of the sea" (*People* 73). Beckwith notes: "According to Mary Pukui, the saying is that when a shark acts in this way with its human victim [i.e. jerks the victim around at the surface of the sea], it is not a natural shark but has been sent by sorcery to get rid

of a person. The person sometimes calls to shore and waves his fingers in farewell to his relatives as the shark holds him, first tossing him up in the air, then hiding him under water."

6. For descriptions of fishing with rod and line, see Appendix 1, "Hawaiian Fisheries," 97, and Appendix 2, "An Account of Fishing," 110.

7. A person's bones had to be hidden so they would not be desecrated, for instance, by someone who might use them to make fishhooks. See the story of "Nā Iwi o Pae / The Bones of Pae."

8. Perhaps Punia's hairlessness is connected with the belief that "fishhooks made from the bones of people without hair on their bodies, who were termed ʻolohe, were more attractive to fish than hooks from normal bones" (Te Rangi Hiroa 325).

After Christianity was introduced to the islands, Hawaiian scholars began to point out similarities between Hawaiian traditions and Biblical ones: Kuikuipahu (or Kukuipahu) of Hawaiʻi, for example, was said to be like Jonah. Kuikuipahu was surfing when he was swallowed by a shark. He lived in the shark's belly and landed at Hāna, Maui, near Kauiki Hill (Kamakau 76; Fornander 660). Kamakau writes of Kukuipahu, "His hair all fell out."

9. Hiʻiaka-noho-lae ("point where Hiʻiaka lives") is a rock beyond the seawall in Kailua, Kona, near Kona Inn.

10. Akua refers to a spiritual being, such as a god, a ghost, or a goblin; here, the word refers to harmful spirits which had to be destroyed before humans could safely live and fish in an area. Legends celebrate the destruction of the akua on various islands. In the story of Hanaaumoe, a Kauaʻi chief destroys all but one of the flattering akua of Oʻahu (Fornander, Vol. 4, 476-483). Rice tells a similar story of the destruction of the akua of Niʻihau (68). Various stories tell how Kaululāʻau, a trickster-hero like Punia, kills off or subjugates all the akua of Lānaʻi. (See note 16.)

11. The ʻupena hoʻolewalewa (hanging net) was a gill net with 2-2.5 inch mesh, with floaters made of hau (or sometimes kukui) wood attached to the upper edge and with stone sinkers attached to the bottom edge. The net was stretched across a kuʻuna, or sandy opening in the

coral reef. One or two persons worked this net, passing backward and forward seaward of the net and taking out fish as fast as they are caught in the meshes. This way of fishing was practiced only at night. (See Appendix 1, "Hawaiian Fisheries," 100.)

12. Punia's wailing call to his father is an example of uwe helu ("recounting cry"), an expression of grief for a loved one who has passed away. A mourner wailing at an aha'aina makena, or death feast "recalls old associations, family connections, and anything else that comes to mind" (Handy and Pukui 154).

Pukui provides the following example of uwe helu: "Au-wē, my cousin, my companion of childhood days; companion with whom I shared my troubles, companion who shared my woes. Ah – you have deserted me! Beloved are the fishing places to which we have gone; the sandy stretches where we sat. Ē Ka-wai-uhu ē, you shall never more see his face; Ē Pa'ula ē, my companion has gone on the hidden pathway of Kāne."

13. This Red-eyed ("Makole") chant appears in the Kamapua'a legend; see Fornander (Vol. 5, 332-343) and *He Moolelo no Kamapuaa/ The Story of Kamapuaa* by G.W. Kahiolo, trans. by Mookini and Neizman (60-1). "Makole" (mākole: red-eyed) suggests "Maka-ole" (maka 'ole: "without eyes," i.e. "blind").

14. Crossing one's hands behind one's back could be a sign of grief, anger, or danger; or an insulting way of wishing bad luck.

15. See Appendix 2, "An Account of Fishing," 119, for a list of *don't*'s for those who fish.

16. Ka'ululā'au, like Punia, was a trickster-hero of Hawaiian legend. Emory gives two versions of the Ka'ululā'au legend (13-15). In the first version, after being banished to Lāna'i for mischief, Ka'ululā'au sleeps hidden in a cave while the man-eating akua, or goblins, of Lāna'i hunt for him at places where he tells them he sleeps at night; the akua never find him, and most of them die during the search; one flees to Kaho'olawe. In the other version, collected by Emerson from a local resident of Lāna'i, Ka'ululā'au kills off some akua by telling them he sleeps in the surf at night, thus getting them to swim out and drown; he then arranges a fishing expedition (like Punia), and drowns more akua as they swim out one by one; he burns all but two in a house; clubs one

to death; and drowns the last one in a spring.

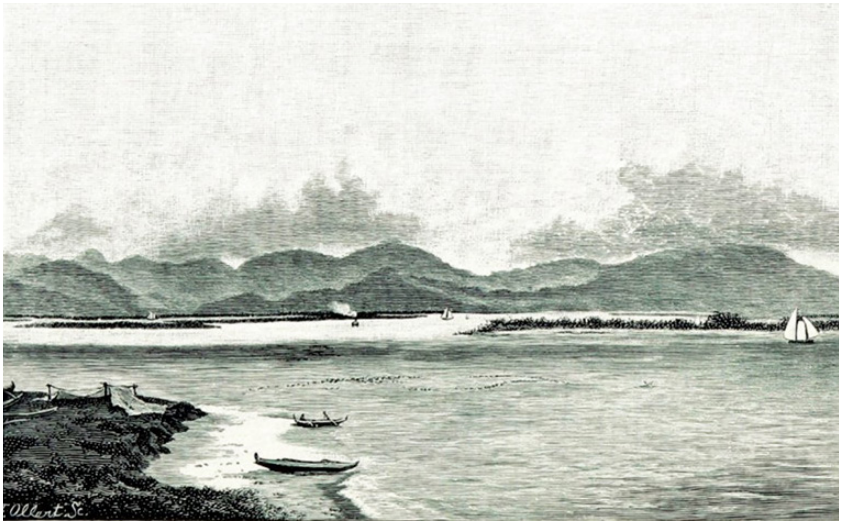
Emma Metcalf Nakuina, in "Kaululaau and Lanai" (*Hawaii: Its People, Their Legends* 55-58) writes: "The goblins [akua] having either disappeared or become subject to Kaululaau, fishermen from Maui, Molokai and Oahu, who frequented the famous fishing banks of Ka-pali-a-ka-holo to leeward of Lanai, came ashore, were made welcome by Kaululaau and given potatoes, taro, sugar cane, and bananas in return for such fish as he needed. The news of his success in subjecting the supernatural inhabitants of the heretofore dreaded island and of his generosity to fishermen quickly spread through the islands, and on invitation, many fishermen brought their families with them and located permanently on Lāna'i, swearing fealty to Kaululaau as their prince."

A fourth version of the Ka'ululā'au story, in Hawaiian and English, can be found in Fornander (Vol. 4, 486-89).

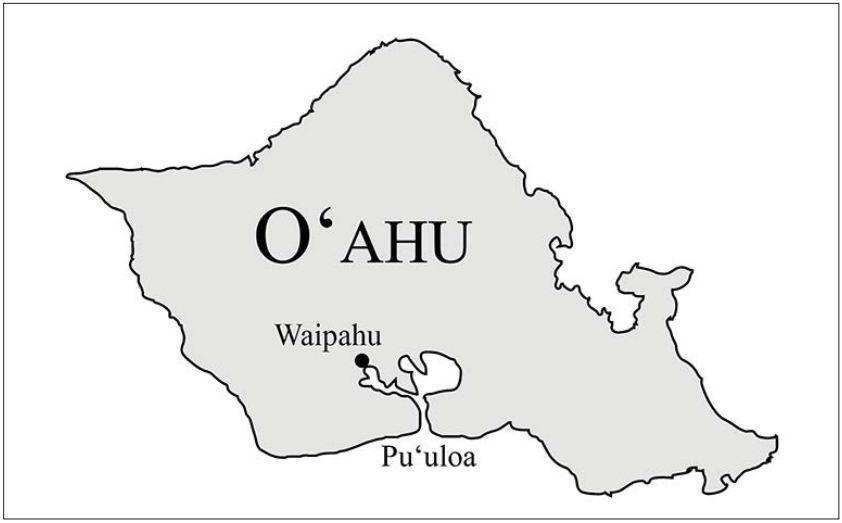
17. Ka-lawakua means "strong-backed, muscular." The word also suggests Ka-lawa-akua, "The akua catcher" (cf. lawa-i'a, "fish catcher" or "fisherman").

18. Palani and kala (surgeonfish) are noted for having a strong odor, taking on the smell of the kind of limu, or seaweed, they feed on. Both fish are commonly eaten; broiling diminishes their odor.

Honoipu, where Punia entered the belly of the shark Kai'ale'ale to avenge his father Leimakani's death (Photo: hawaiibeaches.com)



Pu‘uloa, an estuary on the south coast of O‘ahu, is the setting of the next two shark stories—“Mikololou” and “Ka‘ehuikimanō-o-Pu‘uloa.” The name Pu‘uloa, “Long Hills” comes from the ridges extending down from the Ko‘olau Mountain Range to its shore. The estauary became known as Pearl Harbor because of the pearl-producing oysters that once grew there. Before the estuary was transformed into a US Naval Base, it was the home of Ka‘ahupāhau, the queen-shark of O‘ahu, who prohibited flesh-eating sharks from entering its waters.



Mikololou

E. Lahilahi Webb

Mikololou was a malihini shark who came from Hawai‘i[1] to visit the waters of Pu‘uloa (Pearl Harbor), hungry for human flesh. Some of the resident sharks of that locality learned of its desire and so informed Ka‘ahupāhau, the queen-shark of O‘ahu residing there.[2] Mikololou entered the lochs as far inland as Waipahu, where it met Ka‘ahupāhau, whereupon this guardian shark gave orders to get nets to encircle and capture the intruder. But on being encompassed, Mikololou tore the nets all to pieces until it reached the na‘e, or small mesh net, by which it was caught and thrown ashore on the plains. There it lay until its body decayed, though its eyes winked at people, cast side-long glances at them, and shed tears as they passed by. The body gradually wasted away until only the tongue remained, when a dog from the distant shore came along and seeing it, ate it.

Finishing its morsel, the dog leaped into the water to return to its shore, whereupon it was immediately transformed into Mikololou's living shark-form, who returned to its own island, Hawai‘i. From this event comes the famous saying: "Mikololou lives again through the tongue."[3]

The reason Mikololou was put to death was that Ka‘ahupāhau had forever prohibited any man-eating shark from entering the waters of Pu‘uloa. Malihini sharks lusting after human flesh are warned that the nets of Ka‘ahupāhau will not fail to ensnare them. Residents of ‘Ewa are skilled in capturing sharks, and by this means ensnare any malihini man-eaters that come into their waters. That is why the entrance to Pu‘uloa is called "the thoroughfare of Ka‘ahupāhau"—for the peace and quiet of its waters under her, the beneficent guard of ‘Ewa.[4]

As the restored Mikololou was hastening back to his Hawai‘i home, all the shark stations he passed on the way hailed him with the exclamation: "O Mikololou is returning home with its tongue only!"

In revenge for this treatment by Ka‘ahupāhau, Mikololou collected a large body of sharks at the windward islands to wage war on the presumptuous guard of O‘ahu's waters, and appeared before the entrance to Pu‘uloa where a long and severe fight took place, in which Ka‘ahupāhau and her attendants so slaughtered the intruders that only

a few escaped. Hence the open thoroughfare of Puʻuloa is the guarded highway of Kaʻahupāhau, whereby the sea of Puʻuloa is safe and peaceful through her law that sharks shall not attack man. That is why these waters are safe for people to swim from shore to shore without fear.[5]

Notes

This version of the conflict between Mikololou and Kaʻahupāhau was published in Thrum's *More Hawaiian Folk Tale*s (307-8). A similar version, told by Mary Paʻahana Kanakaʻole Wiggin, is found in *Folk Tales of Hawai'i*, collected and translated by Mary Kawena Pukui with Laura C.S. Green (40-42).

1. Mikololou's home was at Pokini, Mōlīlele Pali, in the Kaʻū district on the Big Island of Hawaiʻi. (Beckwith, "Hawaiian Shark Aumakua" 512). "Malihini" refers to anyone from another district, island, or place.

2. Kaʻahupāhau was an ancestral shark god, a sister of the famous shark god Kamohoaliʻi. Kamohoaliʻi and his brother Kānehūnāmoku established a law that any man-eating shark who entered the waters of Oʻahu would be killed. Kaʻahupāhau devoured a chiefess named Papio who threatened one of her caretakers. Kaʻahupāhau was punished (but not put to death) by her brothers. and she repented, then reaffirmed the law that prohibited man-eating sharks entering from Oʻahu's waters (Kamakau *People of Old* 73).

Kaʻahupāhau was hospitable to sharks who obeyed her laws. A description of a friendly visit to Puʻuloa by a group of sharks led by Kaʻehuiki-o-manō of the Big Island of Hawaiʻi is found in the following story in this collection: "Ka-ehu-iki-mano-o-Puu-loa," from Thrum's *More Hawaiian Folk Tales* (293-306):

3. "I ola ʻo Mikololou i ke alelo." Cf. the version found in Pukui's *ʻŌlelo Noʻeau*: "Make o Mikololou a ola i ke alelo: Mikololou died and lived again through his tongue. Said of one who talks himself out of a predicament" (No. 2111).

4. This is a reference to a proverb concerning Kaʻahupāhau: "Alahula o Puʻuloa, he alahele na Kaʻahupāhau. Everywhere in Puʻuloa is the trail of Kaʻahupāhau. Said of a person who goes everywhere, looking, peering, seeing all, or of a person familiar with every nook and corner of a place. Kaʻahupāhau is the shark goddess of Puʻuloa who guarded the people from being molested by sharks. She moved about, constantly watching" (Pukui *ʻŌlelo Noʻeau* No. 105)5.

5. Accoridng to Paahana Wiggin (*Folk Tales from Hawaii,* 1926), "Kaʻahupahau no longer lives at Puʻuloa, coming and going with her twin sons Kupipi and Kumaninini. But when the United States government built a dry-dock for the navy just over the old home of Kaʻahupahau, the natives regarded the proceedings with superstitious fear. Scarcely was it completed after years of labor when the structure fell with a crash (f). Today a floating dock is employed. Engineers say that there seem to be tremors of the earth at this point which prevent any structure from resting upon the bottom, but Hawaiians believe that "The-smiting-tail" still guards the blue lagoon at Pearl Harbor."

A note by Martha W. Beckwith states "This incident happened about 1914. The government bore the cost of the failure and no blame was attached to the company who built the dock, but whether the old shark gods entered into the case I have never heard reported."

The rugged sea coast of the ahupua‘a (land section) of Pānau, Puna, where the shark-god Ka‘ehuikimanō was born (Photo: Famartin, under the Creative Commons Attribution-Share Alike 4.0 International license)

KA‘EHUIKIMANŌ O PU‘ULOA

Kapukapu was the father and Holei was the mother of Ka‘ehuikimanō-o-Pu‘uloa (“The little reddish-brown shark of Pu‘uloa”), who was born a shark at Pānau, Puna, Hawai‘i. He was so named after the reddish color of Ka‘ahupāhau, the queen-shark of O‘ahu, residing at Pu‘uloa.[1] He was nourished for ten days on ‘awa grown by his father and diluted with his mother’s milk. Then he was put into the sea where he was fed and cared for by his parents, who placed his bunch and cup of ‘awa at his cliff-cave. After ten days, they returned home mauka (upland). At that time, the young shark was four and a half feet long. Before they left, his parents told Ka‘ehuikimanō they were going and cautioned him about his behavior. He approved of their advice and showed his ability to care for himself.

After several days Ka‘ehuikimanō appeared in a dream to Kapukapu to advise his parents of his desire to tour the islands of Hawai‘i and to ask their consent. His mother was worried until her husband assured her that no ill could befall their offspring on so goodly a mission which would take their son to a meeting with his namesake at Pu‘uloa, O‘ahu. The father said he would anoint his son so that no one would be stronger or more cunning in speech than his son. The father then went to get choice ‘awa root and leaf, coconut, fowl, and red fish with which to anoint Ka‘ehuikimanō. When all was ready the parents went down to the shore, where Kapukapu raised his voice in chant:

O Ka‘ehuikimanōopu‘uloa,
My shark-child below here,
At home in the sea-cliff of Pānau,
Here is food, food that you may eat,
Then go forth on your pleasure tour.

The young shark swam to his father and rested on his bosom. The father placed his son in the mother’s lap, and in response to her question about his sightseeing trip, Ka‘ehuikimanō cuddled up under her armpit. The father then took the bowl of consecrated water and anointed his offspring from head to tail and in a long chant blessed him for a successful journey till Ka‘ehuikimanō should meet

Kamohoali‘i, who could guide him farther along.

Ka‘ehuikimanō demonstrated both pleasure and strength through wonderful feats, to the mother’s great surprise. He then went back to his cave.

At the close of the day he appeared again in a dream to the father and said he was ready to set forth on the first night of Nana (March-April in the traditional Hawaiian calendar), but desired to know the names of the king-sharks of the various districts of Hawai‘i, so that he might call and pay his respects to them.

The father recited the names of the shark-guards of Hawai‘i:

Kepanilā, king-shark of Hilo,
Kāneilehia, king-shark of Ka‘ū,
Kua, king-shark of Kona,
Manōkini, king-shark of Kohala,
Kapulena, king-shark of Hāmākua.

Ka‘ehuikimanō said, “These will be my traveling companions.”

The father asked, “How will you benefit from their companionship?”

“I will be able to visit all kinds of homes on my journey and enjoy friendly greetings from the residents.”

On the first night of Nana [March in the traditional calendar], Ka‘ehuikimanō began his journey, calling first on Kepanilā, the king-shark of Hilo. He entered the pit of the resident, but Kepanilā was absent. When this king shark returned, he smelled a man’s breath outside the path and said angrily: “Huh! The rank odor of a human pervades my pit.“

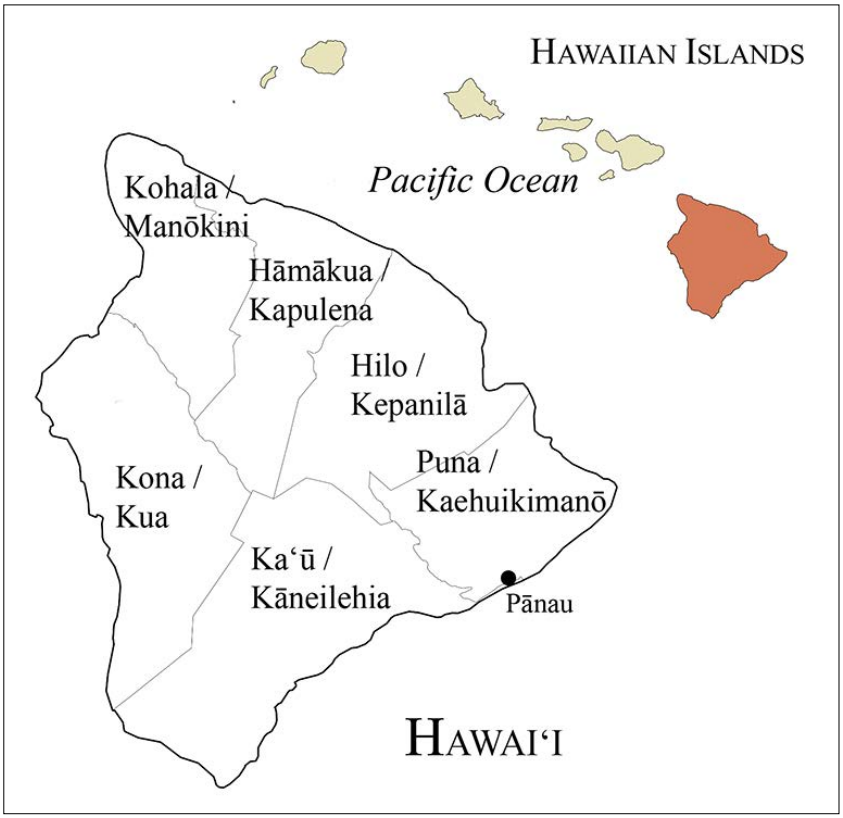
“Yes,” said the visitor, “I, Ka‘ehuikimanō, am an offspring of Kapukapu and Holei—a guardian of the cliff of Pānau, Puna.”

Kepanilā asked, “Are you on a visit for pleasure?”

The stranger replied: “I enter your domain for both pleasure and friendship, my lord chief.“

This kindly reply soothed Kepanilā’s anger, so he entered his pit and welcomed Ka‘ehuikimanō. Thus they dwelt contentedly and ate together. At the close of the day the resident shark asked the visitor his plans.

Ka‘ehuikimanō told his plans and invited Kepanilā along: “Consent, my lord, to join my tour.” Kepanilā agreed, and Ka‘ehuikimanō replied, “It is gracious of you, O king, to agree;



tomorrow we will start, first stopping at my home at Pānau, thence we will proceed to Kaʻū, the home of Kāneilehia, king-shark of that district; it may be he will accompany us."

So the next day they went to Kaʻehuikimanō's place, and the Hilo shark was entertained at the cliff of Pānau by Kapukapu, the father, with ʻawa and the food of the land, after which the two sharks went on to Kaʻū. Again the reception was at first angry, then friendly. Kāneilehia agreed to join the tour.

The same thing happened on each of the visits to the king-sharks of Kona, Kohala and Hāmākua. Kaʻehuikimanō introduced the king-sharks to each other, won their friendship, and asserted his leadership, thereby forming a striking company for the friendly pleasure tour.

Manōkini of Kohala was the most difficult to win over, but he finally consented to join the tour on learning that they would go Kaʻula, and from there to Tahiti and back. He noted, however, that the Sea of ʻAlenuihāhā was guarded by the general of Maui's king-

shark, Kaʻuhuhū, whose headquarters was at Kīpahulu. This general was reputed to be vicious and fond of war.

Kaʻehuikimanō said, "Perhaps if we approach him in a friendly way, he will let us pass."

"He shows anger even when he is approached in a friendly way; he will not show compassion in his battles, and his band of ocean-soldiers are said to be watchful," Manokini replied.

"Very well," said Kaʻehuikimanō, "hereafter will be seen the brave offspring of Kapukapu and Holei, who guards the cliffs of Pānau, in Puna. He will pull out the innards of those who attack him. Perhaps the Maui shark has not been anointed with ʻawa, black coconut, red fowl and red fish, as I have been."

The traveling companions glanced at and nudged each other in approval of the brave utterances of the young chief.

Hāmākua was the last district of call; its guardian shark, Kapulena, agreed to join the party, after he was assured that a competent pilot would conduct them to Tahiti and back. This was Kua, the king-shark of Kona, originally from Tahiti and familiar with its waters; he knew its pathway; the bathing stream of Muliwaiʻōlena,[2] and the kapu extremity of Nuʻumealani.

Next day the six sharks of Hawaiʻi set out in procession to cross the Sea of ʻAlenuihāhā for Kahoʻolawe point, via Hāna, but met a line of sharks under Kaʻuhuhū's general, who protested the intrusion. Kaʻehuikimanō explained the friendly purpose of the tour bound for the borders of Tahiti, but to no avail; the guardian-chief of Maui said, "No passage through these waters is permitted, by order of Kaʻuhuhū who controls them; to attempt a passage would result in battle."

The shark-youth said: "Your words would be just if we were a war party."

The guard replied angrily: "No permission will be given anyone to enter Maui's borders. It is strictly forbidden. Disregard this prohibition, and you chiefs of Hawaiʻi will be attacked."

Kaʻehuikimanō immediately turned and called his companions each by name and district: "We cannot reach our destination without strength and bravery. You remain here; if I am killed, return to Hawaiʻi."

He then turned to the guard-shark and asserted himself as the anointed one from Puna who challenged Kaʻuhuhū's right to sovereignty of the channel. The guard despised the youth and size of his challenger and thought the battle would be merely a pastime.

The youth called the guard out, the two to battle alone. As the guard came forth, the youngster shot forward and held the guard's fins. The guard-shark writhed this way and that; the young brave leaped with him without losing hold of the fin. Then Kaʻehuikimanō bit his way into the stomach of his antagonist and emerged behind, so that all its innards oozed out, and the body floated off, dead.

The party then sought the pit of Kaʻuhuhū, Maui's king-shark, at Kīpahulu. Kaʻuhuhū was absent at the time, but returned on the eighth successive surf wave; meanwhile they were entertained by Manōiki, the guard. When Kaʻuhuhū entered his pit, he smelled the human scent. Kaʻehuikimanō admitted that it belonged to himself, and announced himself as he had done to all the others. He told Kaʻuhuhū of the peaceful tour the group from Hawaiʻi had undertaken. But the party was not well received, so the youngster told Kaʻuhuhū his angry name suited him (huhū—angry, offended).

Turning to his trembling companions Kaʻehuikimanō said: "I fight today with the resident of this place, as we have all heard his hostile words. If I am killed, return to Hawaiʻi; but if I am victorious, remain and celebrate my victory."

Impatient at the delay, Kaʻuhuhū called Kaʻehuikimanō, but the young brave voiced a prayer for the occasion before going into battle. Kaʻuhuhū was ready, out in the open, with jaws extended and ready to chew up the daring intruder. But Kaʻehuikimanō darted forward and slipped bodily into the stomach of his antagonist, and chewing the vital organs, ate his way out, so that the lifeless body of the resident shark floated on the tide.

After this engagement the touring party made for the Kahoʻolawe point, to pay their respects to the shark-god Kamohoaliʻi. They met Kamohoaliʻi's watcher at the outer portion of the cave. Kaʻehuikimanō sent his greetings to this supreme shark-god, with a request for admission for himself and his fellows of Hawaiʻi on a peaceful, friendly tour.

The messenger delivered the message and was told to receive the group from Hawaiʻi, and to secure the help of the guardian shark of Honuaʻula for their entertainment. The sharks of Hawaiʻi were conducted into a large adjoining cave and fed. Toward evening they were told that the veteran would call upon them, and shortly afterward Kamohoaliʻi, overgrown with sea-moss and barnacles, entered. Kaʻehuikimanō addressed the shark-god, humbly beseeching adoption as his grandchild, so that he, Kaʻehuikimanō, might be strong

and brave and acquire many bodies, aglow from anointings. This was agreeable to the supreme shark, who set the next day as the time for the ceremony.

The next day, all being ready, Kamohoali‘i came into the cave emanating godly terror, attended by a train of chief-sharks, their bodies adorned above and below. The Honua‘ula guardian shark entered with the calabash of anointment which he placed on the altar, to which he then led Ka‘ehuikimanō, who stood forth unafraid before them all in the presence of the god. Kamohoali‘i imparted his glow upon the ambitious youth, and the attendant emptied the anointing vessel upon him, reciting at the same time a chant commending the youngster’s courage. Then the attendant said:

“Kamohoali‘i by this anointing sets his seal of approval, and grants you strength second to none in this broad ocean from north to south, from east to west, wherever you may go; no one shall triumph over you from one horizon to the other, even to the borders of Tahiti. Any presumptuous ocean creature that dare quarrel with you will be as nothing before you; humility is their safety, contention their death. You are also granted different bodies, as many as a hundred, of whatever form or kind you may desire. Such is the power of a god bestowed upon you, and may you live to an extreme old age.”

This ceremony over, the party from Hawai‘i rested till the next day, then renewed their journey. At their parting, Kamohoali‘i gave his blessing, to which the youth replied: “O king of kings! God of this wide ocean! We leave our humble but hearty thanks for the good-will shown to us. We will carry the memory of your royal message to the sacred cross-road of Nu‘umealani and back.”

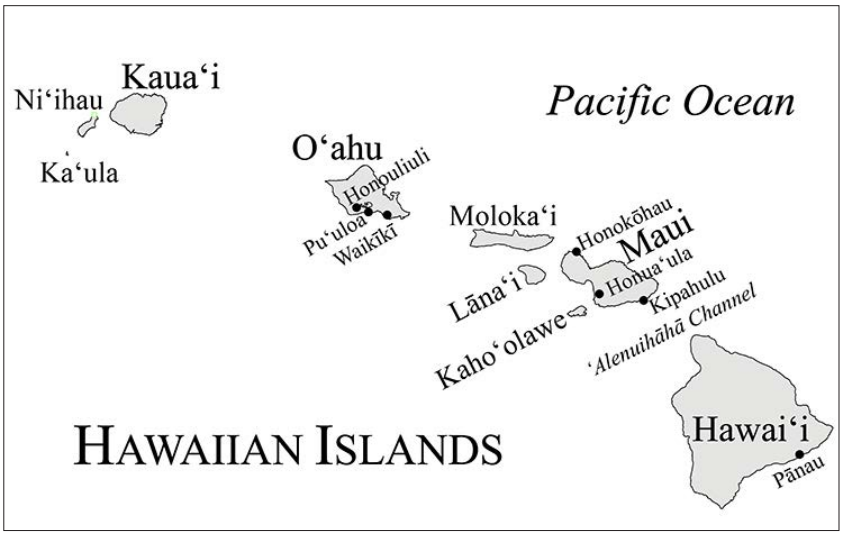
Moloka‘i point was next visited, where Ka‘ehuikimanō’s kindly words won another friend.

Pu‘uloa, O‘ahu, was the next destination. Reaching its entrance the party visited the pit of Komoawa, Ka‘ahupāhau’s watcher. Here the young shark introduced himself and announced the purpose of the journey, and his desire to meet the famous queen-shark, protector of O‘ahu’s waters. The watcher set off to give the message to the queen-shark then at Waiawa. He described the party of visitors as distinguished chiefs—five full-grown and one quite youthful. The queen-shark said: “That young shark can be none other than the child of Kapukapu and Holei.” She sent greetings with the messenger, who was told to entertain the visitors in the outer cave, then to bring them up the lochs to meet the queen on the following day.

The next day the group from Hawaiʻi was conducted to the headquarters of Kaʻahupāhau by a circuitous course, the guard of each place en route joining the procession until everyone reached Honouliuli, the royal residence. The group was led by Honuiki, the queen's body-guard. Kaʻahupāhau was attended by her generals and staff. The strangers were all introduced to and made welcome by her, and after an agreeable reception, the guests were invited to join in a bathing party to the waters of Waipahu, the bathing place of the Waikele section. The strangers greatly enjoyed the bathing and praised the queen's refreshing provinces. The company then repaired to the royal cave at Honouliuli, where the visitors were supplied with soft coconut and ʻawa.

During their stay, Kepanilā, the king-shark of Hilo introduced the queen to the royal pastimes of hula and the games of kilu and pūʻili, with chants and songs known on Hawaiʻi from ancient time.

After a ten days' stay at this place, the group of Hawaiʻi sharks continued on to Kauaʻi, Niʻihau and Kaʻula. Kaʻahupāhau gave Kaʻehuikimanō the eye of her ivory wreath, for identification by Kūhaimoana, the ocean king-shark of Kauaʻi and Niʻihau. This sign would also be recognized by the guardian sharks there. And so it proved, for friendship was readily secured through this sign. After being entertained by Kūhaimoana, the party set out for Tahiti under



Places mentioned in the narrative of Kaʻehuikimanō's interisland journey

Kua's guidance.

This journey took them first on a tour of the Marquesan group, then through the Society Islands [Tahiti Nui], and finally to New Holland [Australia], all without untoward incident. The satisfaction of sight-seeing, bathing in the famous Muliwai'ōlena of Tahiti, and meeting with giant relatives at the crossroads—these gave the party from Hawai'i entertaining topics of conversation for their return. Getting back to their home waters they reached Ni'ihau first, then visited Kaua'i more leisurely than before. From there to O'ahu, where they stoppped to report to Ka'ahupāhau and friends at Pu'uloa. After a brief sojourn, the visitors departed, accompanied beyond the outer breakers by a large procession of the queen's officers and attendants. The visitors and residents bid farewell to each other, the residents then returning to Pu'uloa and the strangers setting out for Hawai'i.

Ka'ehuikimanō was still the leader of his company from Hawai'i. Off Waikīkī they met Pehu ("Hungry"), a stranger shark of Honokōhau, Maui, preparing to attack the people who had gathered for surf-riding at Kalehuawehe. Ka'ehuikimanō asked the shark's name.

"My name is Pehu."

"Where are you from?"

"I came from Honokōhau, Maui," replied Pehu.

"And what are you doing here?"

"I am enjoying the sight of people surfing."

"What does this sight make you think of?"

"I desire but one crab (human) to satisfy my hunger."

The youth then said: "You can satisfy your desire if you follow us to the place where the surfers catch the breaking waves. We will follow them toward shore. When I give the signal, you can go and seize a surfer as your morsel of food."

Ka'ehuikimanō planned to trick Pehu. He said secretly to Kepanilā, near him: "Let's lead this shark to its death; he is a man-eater; it is not right that he should live, so tell those in the rear to crowd together and push Pehu onto the shallow reef where he will die. Ka'ahupāhau will hear of our good deed, which will be a reward for her hospitality to us." Kepanilā agreed and told those in the rear to be alert for action.

On that day the surf of Kalehuawehe was breaking strong, and many surf-riders were at the outer surf line. The company of sharks came in quietly until they were very close to the surfers, when Pehu said: "Let's seize a crab now."

"No," replied the youth, "wait till someone catches a wave; then we will all race in together, with you in front. When I cry out to you, then seize your crab." Pehu assented, and waited.

Presently the surf arose and two men rode in. The shark party also swam in behind them, and near the shallow reef the youth gave his signal to his companions to shield the men who were surfing in and attack the man-eating Pehu. This evil shark leaped forward to escape and dove head first into a coral crevice where he got stuck, with his tail standing straight up in the air. Thus died the man-eating shark of Honokōhau.

When the surfers witnessed this battle of the sharks and the death of Pehu, they were very much frightened and fled ashore. On cutting Pehu open they found human hair and wrist bones, as evidence of his evil character, so they burned his body to ashes below Peleʻula, and the place has since then been called, "Kapuhina o Pehu" ("The burning of Pehu").[3]

When the travelers returned to Hawaiʻi and reached Kaʻū, Kaʻehuikimanō appeared to his father in a dream to advise him that he had returned, and that with Kepanilā of Hilo, he would arrive off Pānau the next day. After telling his wife of their son's return, Kapukapu quickly gathered and prepared ʻawa for them, as well

1920s: surfriders at Kalehuawehe in Waikiki, where Kaʻehuikimanō and his shark allies attacked Pehu, the man-eating shark from Honokōhau, Maui. In the background is the crater of Lēʻahi.

as bananas and chicken for their welcome-home feast, which was madea proud occasion, as Kaʻehuikimanō conveyed to his parents the greetings of the various distinguished sharks, and told of his victories and honors.

Notes

"Kaʻehuikimanō-o-Puʻuloa" is a translation (condensed) from an article published in the newspaper *Au Okoa*, Nov. 24, 1870. The translation was published in Thrum's *More Hawaiian Folk Tales* (293-306).

Beckwith notes in "Hawaiian Shark ʻAumākua" (see Appendix) that "Kaʻehuikimanō-o-Puʻuloa" may be read as an allegory in which the sharks represent aliʻi (chiefs and chiefesses). Chiefly protocol between visiting and hosting sharks is evident throughout the story. The story suggests a period when the aliʻi of Hawaiʻi were in conflict with the aliʻi of Kīpahulu and Honokōhau, Maui, but allied to the aliʻi of Kahoʻolawe, Honuaʻula (on Maui), and Puʻuloa (on Oʻahu).

1. According to Kamakau, Kaʻahupāhau was the sister of the ancestral shark gods Kamohoaliʻi and Kānehūnāmoku (*People* 73).

2. Muliwai—"pool near the mouth of a river"; ʻōlena—a kind of ginger, used medicinally.

3. Kamakau tells a similar story of a malihini shark being killed off Waikīkī by guardian sharks who "forced his head into a cleft in the rocks at Kukaʻiunahi, makai of Kupalaha. It could not get free and there it was with its tail—two or more anana in length [12 fee])—flapping in the air…" Kamakau dates this event to 1834. (*People* 74).

KAMALŌ

Reverend A.O. Forbes

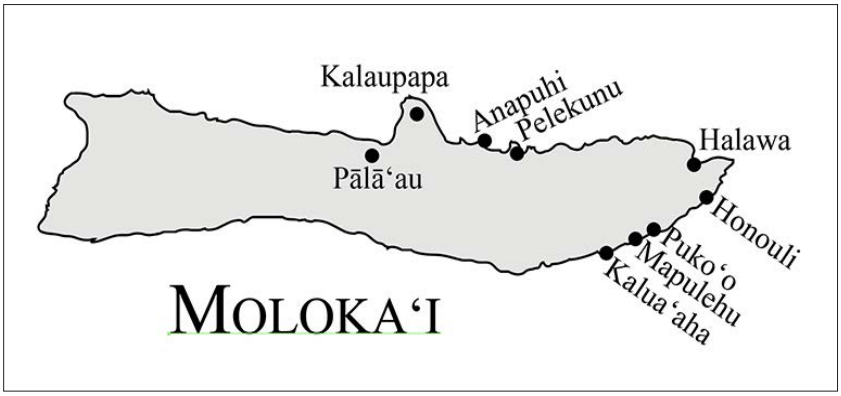
On the leeward side of the island of Molokaʻi, a little to the east of Kaluaʻaha lies the beautiful valley of Mapulehu, at the mouth of which is located the heiau of ʻIliʻiliʻōpae,[1] which was erected by direction of Kupa, the Mōʻī (King),[2] to look directly out upon the harbor of ʻAi-Kanaka, now known as Pukoʻo. At the time of its construction, centuries ago, Kupa was the Mōʻī of the district embracing the ahupuaʻa (land divisions) of Mapulehu and Kaluaʻaha, and he had his residence at this heiau which was built by him and famed as the largest throughout the whole Hawaiian group.

Kupa had a priest named Kamalō, who resided at Kaluaʻaha. This priest had two mischievous boys, who one day, while the King was on a fishing expedition, went to the heiau. Finding the temple drum (pahu kāʻeke), they began drumming on it.

Some evil-minded persons heard the drumming and immediately went and told Kupa that Kamalō's children were reviling him in the grossest manner on his own drum. This so enraged the King that he ordered his servants to put the boys to death. They were immediately seized and murdered; whereupon Kamalō, their father, set about to seek revenge on the King.

Taking with him a black pig as a present,[3] Kamalō started forth to enlist the sympathy and services of the celebrated seer, or wizard, Lanikāula, living some twelve miles distant at the eastern end of Molokaʻi.[4] On the way there, at the village of Honouli, Kamalō met a man missing the lower half of his body. It had been bitten off by a shark. The man promised to take revenge against Kupa if Kamalō would slay some man and bring the lower half of the body to replace his missing half. But Kamalō did not believe the man and pressed on to the sacred grove of Lanikāula.

Lanikāula listened to Kamalō's grievances but could do nothing for him. He directed Kamalō to another prophet, named Kāneakama, who lived at the west end of Molokaʻi, forty miles away. Poor Kamalō picked up his black pig and traveled back again, past his own home, down the leeward coast to Pālāʻau. He met with Kāneakama, who directed him to the heiau of Puʻukahi, at the foot of the pali (cliff) of



Kalaupapa, on the windward side of the island; there he would find the priest Kahiwakaapuu, who was a kahu (caretaker) of Ka‘uhuhū, the shark god.

Once more the poor man shouldered his pig and made his way up the long ascent of the hills of Kalae to the pali of Kalaupapa, then descended, presented himself before Kahiwakaapuu, and pleaded his cause. He was directed to go still farther along the windward side of the island till he should come to Anapuhi ("Eel-cave"), a singular cavern at sea level in the bold cliffs between the valleys of Waikolu and Pelekunu. Ka‘uhuhū, the shark god, dwelt in this cave. Kamalō was told to ask the shark god for help. Kamalō went on, carrying his pig, and arrived at Anapuhi, where he found Waka and Mo‘o, two kahu of the shark god. "Keep away! Keep away!" they shouted. "This place is kapu. No man can enter here, on penalty of death."

"Death or life," answered Kamalō, "it is all the same to me if I can only gain my revenge for my poor boys who have been killed." Then he related his story and his wanderings, adding that he had come to make his appeal to Ka‘uhuhū and cared not for his own life.

They took pity on him. "Well," they said, "Ka‘uhuhū is away fishing now, but if he found you here when he returned, he would kill all of us. We will hide you hereabouts, somewhere, and when he returns, trust to circumstances to accomplish your purpose."

The only place to hide Kamalō securely was a rubbish pile where the offal and scrapings of taro were thrown. The two kahu thrust Kamalō and his pig into this pile and covered them over with the taro peelings, enjoining him to keep perfectly still, and watch till he should see eight heavy breakers roil in successively from the sea. He would know then that Ka‘uhuhū was returning from his fishing expedition.

The shark cave of Anapuhi is on the headland west of Hā‘upu Bay on the north shore of Moloka‘i. The cave has two openings. See Note 5 for a story about the cave’s openings.

After a while, eight heavy rollers appeared, breaking successively against the rocks; and sure enough, as the eighth wave dissolved into foam, the great shark god came ashore. Immediately assuming human form, he began sniffing about the place, and said to Waka and Moo, “There is a man here.” They strenuously denied the charge, protesting against the possibility of their allowing such a desecration of the premises. But Ka‘uhuhū was not satisfied. He insisted that there was a man somewhere about: “I smell him, and if I find him you are dead men; if not, you shall live.” He searched the premises over and over again, never suspecting the rubbish heap, and was about to give up the search when Kamalō’s pig sent forth a squeal which revealed the poor fellow’s hiding place.

Now came the dread moment. The enraged Ka‘uhuhū seized Kamalō with both hands and lifted him up in order to swallow him, according to his shark instinct. He had already inserted the victim’s head and shoulders into his mouth before Kamalō cried out: “O Ka‘uhuhū, before you eat me, hear my petition; then do as you like.”

Stopping to listen before eating, Ka‘uhuhū put him down again on

the ground. "Now, what have you to say? Be quick about it."

Kamalō then rehearsed his grievances and his travels in search for revenge and presented his pig to the god.

Compassion arose in the breast of Kaʻuhuhū, and he said, "Had you come for any other purpose I would have eaten you, but as your cause is a sacred one, I adopt it, and will take revenge against Kupa. You must, however, do all that I tell you. Return to the heiau of Puʻukahi, at the foot of the pali, and take the priest Kahiwakaapuu on your back, and carry him up the pali over to the other side of the island, all the way to your home at Kaluaʻaha. Erect a sacred fence all around your dwelling-place, and surround it with sacred flags of white kapa. Collect black hogs by the lau (four hundred), red fish by the lau, white fowls by the lau, and wait for my coming. Wait and watch till you see a small cloud the size of a man's hand arise, white as snow, over the island of Lānaʻi. That cloud will enlarge as it makes its way across the channel against the wind until it rests on the mountain peaks of Molokaʻi back of Mapulehu Valley. Then a rainbow will span the valley from side to side, whereby you will know that I am there, and that your time of revenge has come. Go now, and remember that you are the only man who ever ventured into the sacred precincts of the great Kaʻuhuhū and returned alive."

Kamalō returned with a joyful heart and performed all that he had been commanded to do. He built the sacred fence around his dwelling; surrounded the enclosure with sacred flags of white kapa; gathered together black hogs, red fish, and white fowls, each by the lau, with other articles sacred to the gods, such as coconuts and white kapa; then sat down to watch for the promised signs of his revenge. Day after day passed, then weeks, then months.

Finally, one day, the promised sign appeared. The snow white speck of cloud, no bigger than a man's hand, arose over the mountains of Lānaʻi and made its way across the stormy channel in the face of an opposing gale, growing bigger as it came, until it settled in a majestic mass on the mountains at the head of Mapulehu Valley. Then appeared a splendid rainbow, proudly overarching the valley, its ends resting on the high lands on either side. The wind began to blow, the rain began to pour, and shortly a furious storm came down the doomed valley, filling its bed from side to side with a mad rushing torrent. It swept everything before it and spread out upon the belt of lowlands at the mouth of the valley, overwhelming Kupa and all his people, and washing them into the sea, where they were devoured by sharks. All

were destroyed except Kamalō and his family, who were safe within their sacred enclosure, which the flood dared not touch, though it spread terror and ruin on every side of them.

The harbor of Pukoʻo, where this terrible event occurred, was long known as ʻAi kanaka (Man-eating), and it has passed into a proverb among the inhabitants of that region that "when the rainbow spans Mapulehu Valley, then look out for Waiakoloa,"—a furious storm of rain and wind which sometimes comes suddenly down that valley.

Notes

"Kamalō" was published under the title "Ai Kanaka: A Legend of Molokai" in Thrum's *Hawaiian Folk Tales*, 186-192 and reprinted in Summers' *Molokai: A Site Survey* (204-205).

1. The heiau of ʻIliʻiliʻōpae, the largest, oldest, and most famous on Molokaʻi, is described in Summers' *Molokai: A Site Survey* (130-134).

2. According to Summers, Kupa was the brother of Laʻamaikahiki, who came with Laʻa from Tahiti (12). Kamakau identifies Kupa as Laʻamaikahiki's drummer (pahu hoʻoheihei) Laʻamaikahiki is said to have introduced the pahu kāʻeke (temple drum) to Hawaiʻi (Kamakau *Tale*s 108-109).

3. A black pig was the most sacred of offerings.

4. Lanikāula, the famous and revered 16th century prophet of Molokaʻi, was born at Pukoʻo, lived on east Molokaʻi, and is buried in Ulukukui o Lanikāula, at Keopukaloa. For traditions concerning this prophet, see Summers (13, 156-157).

5. Anapuhi ("Cave of the Eel") was the site of a battle between the puhi (eel) who lived in the cave, and a giant manō (shark) who had become an outcast for eating his two younger brothers. Cannibalism was abhorrent to the Hawaiian gods and, to punish the manō, the people of Molokaʻi were told not to feed him.

Homeless and starving, the shark invaded the puhi's sea cave. The eel, who was the guardian of the coast from Pelekunu to Hālawa,

fought and killed the shark. The battle was so fierce, a second opening to the cave was created. Since that time the sharks of the coast have been forbidden to take human life (Summers *Molokai* 184-185).

Appendix

Hawaiian Shark ʻAumākua

Martha Warren Beckwith

[Beckwith's "Hawaiian Shark ʻAumākua" was published in the *American Anthropologist*, Vol. 19, No. 4, Oct.-Dec., 1917, pp. 503-517. For a native perspective on shark ʻaumākua, see Samuel Manaiakalani Kamakau's *Ka Poʻe Kahiko / The People of Old*, 73-81.]

During a stay of some months in the district of Puna, Hawaiʻi, two years ago, I came across instances of a belief in animal helpers, half-god, half-human, who utter their counsels through the lips of some medium (haka), who become for the moment possessed with their spirit. Such gods are called ʻaumākua. An ʻaumakua is obedient to its devotee, who become its keeper, and the worship and consequent service extends to the devotee's family, passing from generation to generation. Hawaiians are very reluctant to discuss this belief with haole (foreigners), or even with those of their own race who mingle with haole. My interpreter, a part-Hawaiian woman educated in haole schools, told me that her grandmother, although believing devoutly in the phenomena of spirit possession, would never talk with her upon the subject.

On the coast, sharks are the particular object selected for veneration. In the village where I was staying, I quickly discovered that two brothers whose family name was Puhi (Eel) were much feared among their neighbors for their power to transmit disease to anyone who fell under their displeasure. Consumption was common in the village, and its victims were supposed to have fallen under the malign spell of the Puhi, or of the one other sorcerer the villagers feared, the native pastor of the evangelical church. On one occasion the younger Puhi made a birthday feast for his son; but in spite of the popularity of such entertainments, upon report that Puhi had been at pains to secure a black animal without a white hair for the underground roasting, not a man, woman or child outside the family dared appear at the feast for fear of Puhi's sorcery. The man had a wife subject to fits

of insanity. She was a dark heavy-faced woman with some traces of beauty, and sister to two albinos, men of big frame, white skin, light reddish hair, and blue eyes. As they had quarreled with their brother-in-law, we never saw them at the coast. "They talk bad of my father," the son explained, who, handsome, bright-eyed and finely formed, nevertheless inherited his mother's mental flightiness.

Under these circumstances it was no great surprise to learn that the Puhi had a supernatural helper, or ʻaumakua, who appeared in the form of a particular shark inhabiting the waters off Cape Kumukahi. My informant was the native clergyman named Kaiwi who lived in the adjoining village of Kaweleau. Said he: "When the Puhi go fishing, the shark appears. The ʻaumakua obeys the voice of man; name the kind of fish you want and it will bring it. The men give it some of the first catch, then it disappears, and they always come back with full nets. Only when the shark appears do they have luck (hence they recognize the god's intervention). Sometimes the ʻaumakua tells them beforehand in a dream that it has gathered the fish together. Besides this, the Puhi family can never be drowned. If there is a storm and the boat capsizes, the shark appears and the man rides in on its back."

In answer to questions, we drew from Kaiwi that this ʻaumakua was a particular shark, light with yellow spots, called Ke-au. It originated when certain ancestors of Puhi had an abortive child. (I am told that "Hawaiians suppose an abortive child to be the offspring of an ʻaumakua and a human. If an ʻaumakua finds the remains of such a child he adopts it, causing it to be like himself, another ʻaumakua.")

They buried it in the ground, but the ʻaumakua came in a dream and told them this was not right, so they threw it into the sea and it became this shark. "How can one tell that a shark is an ʻaumakua?" we asked. Kaiwi said: "You can tell because when the mother goes in to bathe, the shark will come and jump at the breast as if to suckle; thus she knows it is her child, for it does this to no one else." As Kaiwi talked we heard his wife muttering in the back part of the house and presently she called him peremptorily from such dangerous gossip.

We asked the native clergyman of Puhi's own village, a man of higher intelligence than Kaiwi, to explain to us more fully the idea of ʻaumakua. "How does the god come to have the shape of a shark?" we asked. "The ʻaumakua has no form," he said, "It comes in the shape of a wish into the mother. When she is in trouble she prays and the object comes before her. After the one dearly loved passes away, he is worshiped, the dead one's spirit is fed with ʻawa (the intoxicating

drink of the Hawaiian). Or if a child comes before its time, unformed, lifeless, such a child is thrown away. The spirit comes back. The mother is then unlike herself – the face is the same but the thought is changed [i.e., the spirit, or ʻaumakua, has entered her]. She says: ʻHave you any ʻawa? Have you any food?ʼ when such may be before her in the house. The friends will say ʻWho are you?ʼ The mother says, ʻI am so-and-soʼ; then the people flock about her and ask the ʻaumakua to help them."

The idea is a simple one. The presence of a spirit is indicated by a divine possession in which the person possessed speaks not as he is accustomed but in the character and with the words of the spirit whose medium he is. His utterances are not his own but are the means by which, together with dream and vision, the spirit of the ʻaumakua counsels his protege. In order that the ʻaumakua may be strong enough to act his part as helper, he must receive offerings of prayer, and of sacrifice in the shape of food and drink called "feeding the spirit." For example, a woman living near Kealakekua was seen each night to carry a pail from her house to the cliff and empty it over into the sea. It was found that the pail contained ʻawa drink which was being fed to the household ʻaumakua.

(Miss Laura Green has furnished me with some notes as to this belief in spirit possession. When the ʻaumakua comes into a home where illness or other trouble is present it enters the body of some member of the family – by the head if a friendly spirit, the feet if an evil spirit. The person falls asleep, the ʻaumakua taking the place of the spirit thus ejected. Such a medium is called a haka, and the seance, a noho [sitting]. If a friendly spirit, it offers advice as to how to escape the illness or other trouble – what prayers to offer, fish to catch, herbs to gather. To test the ʻaumakua, a member of the family throws a wreath of some special plant (lāʻī or lau hala) about the neck of the haka. If it is a friendly spirit, he will take it; if an evil spirit, he will spit, glare, tear his clothing, or even plunge naked into the bushes. Such insanity is relieved by a drink made from a coarse kind of grass. To keep out these evil spirits house and yard are sprinkled with water to which salt and a bit of root similar to the ginger are added. This ceremony is also used in case of death.)

May any creature, plant, or object, then, become an ʻaumakua? Logically, yes; but practically there are only certain ones which are regarded as possible god bodies. Mr. J. S. Emerson enumerates these in his paper called "Lesser Hawaiian Gods" (*Papers of The Hawaiian*

Historical Society, No. 2). The shark, cowry, limpet, squid, and eel are famous sea ʻaumākua. The mudhen, plover, chicken, wild-goose, frigate-bird, besides song birds, are important bird ʻaumākua. The spider among insects (not mentioned by Emerson) and the lizard among reptiles are worshiped, and of quadrupeds the pig, dog, and rat.

Rocks, too, are often set up as ʻaumākua and worshiped as transformed deities. Certain trees, sweet-scented flowers, and phenomena of nature and the elements, the volcano, for example, are powerful ʻaumākua. (Miss Green says, however, that Pele, like the gods and goddesses, is not thought of in the ʻaumakua class. Even the pig-god [Kamapuaʻa] is a superior kind of ʻaumakua because of his high lineage.)

In fact, the ʻaumākua worship corresponds well with Polynesian utterances about the creation of the world in which earth, rocks, plants, and animals are imputed to sex birth and their race and lineage recorded. The singling out of special classes of objects perhaps signifies merely that to such names the ʻaumākua of famous families of the past got attached and hence their descendants worship these inherited forms.

Are the ʻaumākua friendly or evil spirits? Cases differ. Some, says Emerson, such as the shark and limpet, which calm the waves or provide food for their patron, are beneficent; some like the dreaded worm (ʻenuhe) and the lizard (moʻo) are much to be feared. The dog is beneficent, but a great thief. The pig is a mischief-maker, symbol of lechery and filth. The rat is, like the owl, beneficent, from the classic tale of the rat-god who, when Makaliʻi (Little Eyes – the Pleiades) tied up all the food of mankind in a net and hung it in the heavens, gnawed the ropes and let the food tumble back again to earth. Emerson and Fornander (*Polynesian Race*, Vol. 1, 127) both point out the difference between Hawaiian and Tahitian feelings in this respect, the Tahitian oromatua being regarded as malevolent beings carefully to be propitiated. In general, the ʻaumakua protects its own family, however inimical it may be to strangers.

[Teuira Henry writes of Tahitian shark beliefs: "Sharks that were supposed to be possessed with the spirits of people were said never to molest their relatives when they met them at sea, but would go to their rescue and carry them on their back or in their jaws safely to land, at the same time producing sounds of sympathy like tones of the human voice. Numerous ancestral shark stories much of the same nature are told throughout Polynesia" (*Ancient Tahiti* 389).]

Are the ʻaumākua class or individual gods? In some cases, individuals are worshiped, in others all the species of a class. Emerson says:

> In the case of the pueo (owl) all birds of that species were equally considered as representative of the ʻaumakua, known as "Pueo nui o Kona" ("the great owl of Kona," looked upon by a great portion of Kona people as their family god). They were not worshiped as individual owls, and when one died, the life of the ʻaumakua was not affected. (*Papers of The Hawaiian Historical Society*, No. 2, p. 8. But one informant tells me that the owl is classed as a god not as an ʻaumakua.)

On the other hand,

> Each several locality along the coast of the islands had its special patron shark whose name, history, place of abode, and appearance were well known to all frequenters of that coast. Each of these sharks, too, had its kahu (keeper), who was responsible for its care and worship. The office of kahu was hereditary in a particular family and was handed down from parent to child for many generations, or until the family became extinct.

It is to these inherited shark ʻaumākua that Puhi's helper belongs. Mr. Emerson has listed a number of similar shark ʻaumākua identified along the coasts of various islands, the manuscript notes of which he kindly allows me to print here. For the Puna group my informants corroborated, in cases where the name was familiar to them, the story set down some thirty years ago by Mr. Emerson. At the name of Kupanihi, for example, a wooden-legged man of the party, named Moses Kuaana, spoke up. "That is my shark," he said. "He puts a person under his arm; he is like a father to me." Moses told me that his shark was rainbow-colored, that it was man before and became shark, and that it acted as protector to his family. Another bystander recalled the story of the abortive child of Aia of Pālama (Emerson's Ahia), which was thrown into the sea. Its spirit came to the grandmother and told her it was living and wanted ʻawa to drink, warning her to attend to its message lest one of the family die. This proves that the data not only preserve the tales of old and mythical shark gods, but represent a

living faith today.

From Mr. Emerson's notes we learn something of the form in which the belief survives. Shark gods may be kāne (male) or wahine (female). Those described are invariably red, shining, light, or spotted to correspond with their sacred character, as allied to the gods. They are of human origin, the constant reference of shark or lizard gods to an abortive child being possibly suggested by the appearance of the partly-formed foetus. Their worship is handed down from father to son, a special keeper (kahu) being entrusted with their care. They are invoked with particular prayers and have temples erected for their worship. Their special function is to aid in the food supply of the household – generally by giving the fisherman good luck at sea – and to protect him from drowning. They are, in fact, regarded as spirits of half-human beings which, rendered strong by prayer and sacrifice, take up their abode in some shark body and act as supernatural counselors to their kin, who accordingly honor them as household divinities.

In most cases the ʻaumakua has the power to take either human or animal shape. Most old Hawaiian hero tales are based upon the exploits of some supernatural being born as a rope, a chicken, or in some abortive form, cast out to die, but, being nurtured by a seer, survives to avenge family wrongs at the hands of well-nigh invincible foes, to furnish culture gifts, or undertake strange adventures. Hence follow a number of transformation stories, of which the tale of the pig-god, Kamapua'a, and of the shark Kamohoaliʻi, brother to Pele of the volcano, are the most popular survivals. Says Emerson of the latter:

> His place of abode on Hawaiʻi was Ka-pali-kapu-o-Kamohoaliʻi ("The sacred steep of Kamohoaliʻi") on the northern edge of the crater of Kilauea on Hawaiʻi. So awful and sacred was this spot that Pele, though his own sister, dared not allow the smoke from her fires to rest upon it.

His girdle too was of red, corresponding to the sacred color ascribed to supernatural sharks.

A popular form of the transformation story is that of the sharkman born with a shark's mouth on his back and the power to become a shark the moment he leaps into the sea. This tale, four variants of which Emerson has collected on Hawaiʻi, resembles the stories of robbers or man-eaters that waylay unsuspecting travelers who pass by on the highway at some narrow passage. Two such spots I have seen.

One is an upland pass on Oʻahu between two gorges where ʻAikanaka lay in wait for his cannibal feasts. The other is in Puna, where a high cliff presses upon the shore road. Here the natives still point out the mass of stones hurled in the final struggle with the dreaded highwayman Alohi.

In Emerson's first version of this sharkman story, the sharkman (unnamed)

> … lived in Kawaiuhu at Kaʻaluʻalu, Kaʻū district. He had the form of a man with a mouth on his back. He was a great farmer and when people went to Kawaiuhu, he resumed his shark form and devoured them. To destroy him the chief ordered all the men to assemble on a given day and cultivate the ground. A makāula (prophet) discovered among them this shark-man who concealed the shark mouth on his back with a pāʻū (strip of bark cloth). By the prophet's orders, the monster was seized before he could reach the sea and resume his shark form. They killed him and burned him up.

Portions of this shark, says Emerson, were cooked in the ovens (now open) of Kaluapiali, Papalaheiau, Palalaulala, Mohoiki, Kahiu. The oven Puʻuolokuana, however, remains unopened, for Kāne and Kanaloa and the other gods were cooking the shark there when the day dawned, at which time gods cease their activities on earth.

The second version of this sharkman story comes from Waipiʻo valley:

> Nenewe lived beside the large basin at the bottom of the waterfall on the west side of Waipiʻo valley. As he cultivated his little sweet potato patch he was in the habit of watching the passers-by, and sometimes called out to them "Where are you going?" Perhaps the answer would come "We are going to bathe in the sea at Muli-wai" in which case he might answer, "Then look out that the shark there does not eat you." He would then rapidly get over the intervening space of about two miles, and, as a shark, await their coming at the seashore. In due time he would seize and devour one of their number. When this had happened several times, people began to suspect the fellow at the potato patch of being in some way connected with the shark of Muli-wai. They accordingly seized him one day

at his home, and discovered the shark's mouth under the kīhei (cape) which he always wore on land.

In a third version corresponding with the above in almost every particular, the shark is named Niho-kahi (single tooth) and lives at Lā'ie, on the north coast of O'ahu. (Collected April 10, 1907, from J. A. Kahiona, a mormon of Lā'ie.)

A fourth version involves a sharkman named Ka-'ai-po'o ("the head-eater"). He lives at Kapa'ahu, Puna, and carries the mark of the shark's mouth on his back.

Hawaiians often think of their 'aumākua as going to war among themselves. A second famous shark myth detailed by Emerson is that of the great shark war, in the course of which the man-eating sharks were driven from the group. To this event belong the most ancient and formidable gods described in the notes. Some details of the war point to a symbolic rendering of a real struggle between chiefs, but whether of a literal struggle to weed out cannibalism from the group is doubtful. There is no evidence that cannibalism was ever practiced in Hawai'i, nor, says Fornander, in the Society Islands. Among the Tongans the practice is said to be exceptional. But in the Fiji and the Marquesas Islands, in New Zealand, to some extent in Sāmoa, the custom prevailed. The cannibal rite must therefore at various periods in the settling of the group have forced a decision. It is, however, more in accordance with Hawaiian symbolic analogy to employ the figure of the man-eater to represent a great war chief, who "eats" the land or his rivals in war, than in the more obvious analogy of the cannibal rite.

[Hawaiian stories featuring cannibalism seem to indicate that this practice, attributed to intruders from the South Pacific, was highly detested and punishable by death. See, for example, "O'ahunui" in Thrum's *Hawaiian Annual*, 1897, 90-95, reprinted in *Ancient O'ahu: Stories from Thrum and Forananderr*.]

The story of the shark wars itself includes so many inconsistencies that it is hardly worth while in this paper to enter into its detail. I will merely enumerate the sharks named by Emerson, and indicate their place in the legend:

1. Ka'ahupāhau (wahine, or female) and her brother (or son) Kahi'ukā, live in the 'Ewa lagoon off O'ahu. She is in one version the friendly deity of the 'Ewa natives, who herself instigates the war against the man-eaters. (See *Papers of the Hawaiian Historical*

Society, no. 2, p. 10); in another, she is one of the man-eaters slain by the hero Kealiʻikana. (Collected March, 1888, from Kuamuamu, and dictated by Mr. Emerson to H.E.M. Alexander.)

2. Kūheimoana (w) [also spelled Kūhaimoana] is the greatest of all sharks. She lives at Kaʻula (a rocky islet 22 miles SW of Niʻihau) and is thirty fathoms long (180 feet long). Subdued by the Kaʻū shark-god, she joins his party, but being mistrusted, is led into shoal water where she is stranded, and decides to turn home.

3. Kupiopio (kāne, or male) is her son, seven fathoms long (42 feet), who lives at Keamoku, Hāʻena. He is slain by the Kaʻū shark-god. According to Emerson's notes "He came from Kaʻula to live at Hāmākua. On his way he fell in with Makaluahau (kāne) of Kalihi, Oʻahu, who became his aikāne (friend), and went with him to Hāmākua. There their spirits rested and directed the people of Pāʻauhau to plant ʻawa, which their keeper brought to feed them."

4. Kealiʻikaua (k) is the hero of the great shark war. He is born at Nīnole, Kaʻū, on Hawaiʻi. He acts as the friend of man, his great work being to travel about the islands and slay all those sharks who feed on human flesh. Four companions accompany him.

5. Kalani (k) is "born on the coast of Waiʻōhinu (Kaʻū district) from the eye of his mother. His blood was seen on the forehead of some who worshiped him. He guarded all the people of Kaʻū from the other sharks who might harm them. He went to the great shark war at ʻEwa, Oʻahu, with his kinsman and friend Kaholeakane. They were swallowed up by Kūheimoana in this war. The little Kalani went first into the mouth of the monster, followed by his larger friend, whose size forced the monster to disgorge him. As he came out, the nimble Kalani darted out too. Then they swam into shoal water and thus led Kūheimoana to her fate. She got stranded on a shoal and was kept from the battle. Kalani went too near the shore and had a portion of flesh cut from his back by the people of ʻEwa, who ate it." In another version, two pieces of his flesh form the spouting horn at Kealae. The natives say " If a man in a canoe wears anything red, Kalani will pursue the canoe and upset it."

6. Kaholiakane [sic](k) is companion to Kalani in the great shark

war; Kua (k), a Kaʻū shark who joins Kalani in the shark war; Kane (k), a companion to Kalani.

7. Ke-aliʻi-holo-i-ka-moana ("The chief sailing over the ocean" – k) lives off Kekaha, Puna, from Ka-lāʻī-o-kawili in ʻĀpua district to Ka-lāʻī-o-wili-ea in Pānau-nui. "He began life a human child living on land, was a kaukau-aliʻi (low-ranking chief) under Iwakakaoloa, the blind chief of Puna. He was an expert fisherman, frequenting the sea in a canoe. At death, wrapped in Kapa-ahu-nāʼliʻi, he was cast into the sea at Kealakomo and became a shark-god of the class called akua-noho who were supposed to 'dwell with or be over men as guardians.' He showed his friendship to men by warning them of the approach of hostile sharks by exhibiting himself above the surface of the sea. He went with the other sharks to the great shark war at Oʻahu."

8. Maluʻo (k) lived with Ke-aliʻi-holo-moana and went with him to the shark war. (Collected March, 1888.)

9. Ka-pani-lā ("The shutting out of the sun" – k) is so-named "because his enormous bulk would obscure the sun should he come to land. He is the largest of the sharks. His usual haunts extended from the point Ka-lae-o-lamaulu in Kapoho, Puna, to Kumukahi point in Kapele." He was friendly to the natives and "great things were expected of him when he led the Big Island sharks to war, but off Diamond Head he got stranded in shallow water and could proceed no further." (Collected December, 1892).

Besides these mythical and fabulous beings who are famous in the great shark war, Emerson lists a number of well-known shark-gods worshiped at various points around the island group.

1. Hika-welo-ula (k) of Puna, Hawaiʻi, son of the Kaʻū shark, Ke-aliʻi-kaua and of Ahia, a woman of Kalapana. At birth he was covered with red tapa, the kind called pūkohukohu, and became a red shark. He had two forms, that of a shark at sea and that of a man on land. (Collected April 2. 1886.)

2. Kāne-i-kaupaku (k) of Puna, Hawaiʻi (Collected March, 1888).

3. Kāne-mahuna (k) of Puna, Hawaiʻi (Collected March, 1888).

4. Ke-au (k), Puhi's shark off Kumukahi, Hawaiʻi.

5. Haloa, a shark of Mahana, Kaʻū, who comes in his spirit form and teaches his kahu the medicine to use to cure diseases.

6. Humeke, of Kaʻaluʻalu, Kaʻū.

7. Mikololo, of Pokini, Malilele cliff, Kaʻū (Collected March 16, 1907, from W. P. Kānealiʻi).

8. Pai.

9. Uukanipō ("Uu that sounds at night"), two great sharks of Kawaihae in Kohala, twin brothers. They lived at Kamani, and were regularly fed with ʻawa. When the king wished to see them the keeper hung two bowls of ʻawa from a forked stick, and each shark drank from his own bowl and went away.

10. Ohiki, a stone image of a shark at Kapaaheo, in Puʻuepa, Kohala, near the coast. It is about eight feet long and very heavy, and was the great god of Kamehameha I. It is situated a quarter of a mile south of the temple of Moʻokini. (Collected in 1888. Such images occur at many a good fishing ground along the coast, the shark being preeminently the fisherman's god. In a brackish pool on the coast below Hīlea, Hawaiʻi, I was shown such a rock. It lay on its side in water up to the waist, somewhat resembling a fish in shape, and was one of a pair once highly prized as gods who brought the fish; but a recent earthquake had destroyed the natural sluiceway up which the fish were wont to be driven, and the god's mate had since been sold for a couple of dollars to an enterprising collector.)

11. Hikeaweaweula, a shark who lives in a cave called Ke-ana-o-hikeaweaweula off Kahulaana pali, Kohala (Collected in I885).

12-16. Hiʻu ("Tail of a fish" – w), listed among both Kohala and Maui sharks; Ka-ahu-kolu (k) of Kohala; Luahine ("Old woman" – w) of Kohala; Malihini ("Stranger" – w) of Kohala; Moo-kikoo (w) of Kohala (Collected December, 1892, and March, 1907, from Kaiooni, church elder and expert fisherman at Kahei, Kohala).

17. Nā-kiaha ("The drinking cups" – k) of Kohala.

18. Kaʻahupāhau (k), a shark born of human parents and living along the coast of Kohala. Emerson has seen it, and talked with the son of its late keeper. He quotes the prayer addressed to it.

19. Kaaipai (k), living at Kawaihae, Hawaiʻi. Kaiwi told me his story as follows: A couple lived at Puakō, in Kawaihae. People from Maui used to bring food to Puakō because the taro plant did not grow there. The shark would go out, capsize the boat, swallow the food and make off to his cave, where he would deposit it. Then he would go in a dream to his proteges and tell them where to find it. Emerson quotes the prayer by which the couple invoked him to capsize the boats when they needed food.

20. Maonalaau (k) of Kohala, born of human parents, Koahou and Kaiwi, now dead. In time of famine he sends a great turtle to "the lands of Niuliʻi, Waiʻāpuka, and Auau." The invocation is as follows: "O Maonalaau, listen to Nihoeleki, Nihoeleki of Kahiki, the ancient one. Hear this cry. The children suffer with hunger. Behold the food; bring the turtle."

21. Pehu ("Swollen" or "Hungry" – k), listed for Hāmākua, Hawaiʻi, and said to have eaten some natives there; also listed second among the great sharks of Maui (Collected April l0, 1907).

22-26. Mahiki (k), Kawaiiki (w), Kaahu (w), Kai (w), Uhanui (k), sharks of Hāmākua, Hawaiʻi (Collected December l9, 1892, from Kaiooni).

27. Ka-ʻili-pulepule ("The spotted skin") of Kekaha, Hawaiʻi (Collected in 1885).

28. Kawelo (k) off Kuaokaiula Point, ten fathoms long, friendly to man, but avenges any ceremonial lapse with disease and trouble.

29-31. Kāne-hāmama ("Kāne of the gaping mouth"), Kolo-pulepule ("Spotted creeper"), and Liholiho ("Fiery"), all of North Kona, Hawaii (Collected April 20, 1886).

32. Likiliki-muʻumuʻu (“Likiliki, the maimed”), the shark queen of Kona, who had lost one of her fins. She was very friendly to the natives and made circuit of Kona every year. (Collected March 28, 1886.)

33. Moanaliha (“Fearful ocean”), chief of all the sharks of Maui, also ascribed to North Kona, Hawaiʻi (Collected April 2, 1907).

34. Kāne-i-kōkala (k) of Mahikinui, Maui.

35. Kaala-miki-hau (k) of Maui, whose invocation reads as follows:

Eia ka ʻai	Here is food.
Eia ka iʻa	Here is fish.
Eia ke kapa	Here is bark-cloth.
Nou e Kaala-miki-hau	For you, O Kaala-miki-hau.
Nānā iaʼu kāu pulapula	Look after me, your offspring.
I mahiʻai	Let me plant.
I lawaiʻa	Let me fish,
Kuku kapa	and beat the bark-cloth –
A e ola iaʻu, Kanui	Grant me life, Mighty one.

(Recited by Mahelona of Puʻuhale, Maui.)

36. Manō-hiʼu-wiwi (“Shark with a slender tail”) of Oʻahu.

37. Nui-kala, formerly of Loko ʻUkoʻa in Waialua, Oʻahu.

38. Puhiʻula (“Red eel”), associated with Lani-wahine and living at Loko ʻUkoʻa in Waialua, Oʻahu (Collected in 1888).

39. Lani-wahine (“Her highness”), said to have a temple for her worship in Waialua, Oʻahu.

40. Kala-kiki (k) of Waialua, who is worshiped in a heiau (temple) called Ka-heiau-o-Kalakiki just above Kaupakuhale on the west side of Makaleha valley (Collected March 16, 1907, from Barenaba).

41. Na-naulu (k), also of Waialua and worshiped in the temple

called Ka-heiau-o-kaunu north of Kala-kiki's temple.

Such is the form which the shark worship takes in Hawai'i. What is the exact nature of the 'aumakua belief? The ancient Hawaiians worshiped three classes of deities, akua, 'aumākua, and 'unihipili. Akua were thought of as spirits only, not born of humans. 'Aumākua were the offspring of god and human, or those human beings who were marked by an abnormal shape which might be assumed at will, such as that of some animal or object. 'Unihipili were the spirits of departed relatives. To prepare an 'unihipili, the flesh was stripped from the body and the bones wrapped in tapa and mats, or sewed into a woven case which took the form of the body. Such a god, if properly worshiped, was bound to fulfill the requests of its devotee. Both 'aumākua and 'unihipili belong to the class of akua noho or "gods indwelling," that is, of those spirits who enter into and possess human beings, through whom their messages to their devotees are uttered. (For this classification I am indebted to Miss Laura Green, social worker among the Hawaiians of Honolulu, whose informant was an intelligent Hawaiian woman well versed in native custom. See also Malo 142, 155-158, and Emerson, *Hawaiian Historical Papers*, no. 2.)

The idea of the 'aumakua in the Hawaiian theogony seems to be that of enforced helpfulness within a kinship group as a means to insure superhuman cooperation in individual human affairs; individual, because the akua is a national god, to be invoked in time of war or national calamity. The 'aumakua interests himself in providing food for the particular family to whose protection he is devoted, in curing disease, or avenging an enemy. For all such personal services, says Miss Green's informant, the sufferer fears to invoke a national god, lest he be angry; he therefore calls upon his lesser gods. We find the 'aumakua, therefore, closely concerned with affairs of sorcery, and his keeper looked upon as a magician of malignant power. Malo scoffs at the claims of the 'aumākua keepers, whom he accuses of duping the people by pretending to speak as if inspired by the god.

Nor is the 'aumakua, like the 'unihipili, subject to a particular keeper only. Emerson makes the ancestral, family character of the 'aumakua his distinguishing feature from the 'unihipili. He serves the whole family, and when one keeper dies, another takes his place.

For although worshiped like a god, the 'aumakua is nevertheless ranked as kauwā, or of the servant class, because bound to obey those whom he serves. He may be compared with the Arabian genii whose

supernatural assistance is forced through the possession of some special talisman. In the case of the Hawaiian ʻaumakua, that talisman seems to be the social fact of kinship, the act of invocation perhaps serving as a charm to enforce service. This same enforced obedience characterizes the relation between the ʻunihipili and his keeper. "The dead are honored by being laid away in caves," says Miss Green's informant. "By being placed above ground they are humbled in their own eyes, as well as in the eyes of those who see their pūʻolu (package form). Hence their implicit obedience to the will of the priests. They are truly kauwā, of the lowest class."

Malo, in a curious chapter, which Emerson tells us has undergone mutilation, applies the strict laws of descent to the kauwā class. He says:

> Those who were kauwā to their chiefs and kings in old times continued to be kauwā, and their descendants after them to the latest generation; also the descendants of the kings and chiefs, their masters, retained to the latest generation their position of masters. It was for this reason they were called ʻaumakua, the meaning of which is ancient servant – kauwā kahiki. They were also called akua, i. e., superhuman or god-like, from some superstitious notion regarding their power. (The kauwā class Malo derives from the kauwā of Wākea [male ancestor of the Hawaiian race] whom his wife Papa took for her husband after Wākea's death. This seems to have occurred elsewhere than in Hawaiʻi, for not until the fifth generation from Papa and her kauwā husband does Malo trace the "actual and real kauwā of Hawaiʻi" [Malo 96-101].)

Now according to Polynesian habits of analogy, we should look for the prototype of such a supernatural relationship as that involved between an ʻaumakua and its keeper in the social organization itself. Malo, if we interpret his words correctly, asserts a close relation between the kauwā and the ʻaumakua. It is possible to assume that Wākea's kauwā may have been an ʻaumakua, and Papa's liaison was with that supernatural demi-god whose keeper and master Wākea was. Such relations with a kauwā were in Malo's day, as they still are, considered highly disgraceful and for this reason chiefs of pure blood were closely guarded to escape such a connection. According to Malo, members of the class bore distinct tatoo marks – a dot or V-shape over

the eyes, or curved lines on either side of the temples – which recalls Mr. J. S. Emerson's note on the shark god Kalani: "His blood has been seen on the forehead of some who worshiped him." These things point to a direct relation between kauwā and ʻaumākua.

The whole matter, however, remains still obscure. Light may be thrown upon it by comparing the Hawaiian kauwā with the Fijian tauvu relation described by Mr. Basil Thomson in *The Fijians*. Thomson explains the meaning of the word as "sprung from the same root" or "of common origin." He finds the tauvu relation existing between tribes "who may live in different islands, speak different dialects and have, in short, nothing in common but their god." He says:

> A tribe never forgets the tribe with which it is tauvu. Members of this tribe may run riot in its village, slaughter its animals and ravage its plantations, while it sits smiling by: for the spoilers are its brothers, worshipers of its common ancestors, and are entitled in the fullest sense to the freedom of the city.

On the other hand, in case of war, tauvu tribes aid the warring chief. Thomson explains the relation as due to intermarriage at a distance, but one is inclined to suspect the presence of the ʻaumakua idea, that is, of a union between a human and a god, especially since one origin tale tells how the ancestress of a tauvu family in the village of Nambundra, while in bathing, was seized and brought thither by a monster shark, god of that place. The individual relation between keeper and ʻaumakua may have here been generalized, and the master tribe be entitled to make free with the property of the ʻaumakua, or servant tribe, or summon its aid in war, as a result of kinship between them.

In short, given the abortive or premature foetus forms, which the primitive mind might most readily explain by supernatural beast unions, and under the stress of Polynesian preoccupation with ideas of kinship, rank, and inheritance, the concept might emerge of an ʻaumakua or supernatural helper, part-beast, part-human, bound to the service of the family, as kauwā is bound to his chief. Further investigation is, however, required to establish the traditional relationship between the kauwā and the ʻaumakua ideas in Hawaiʻi. We may be looking for a correspondence where the primitive mind sees only an analogy.

Glossary

Descriptions on the fish listed in this glossary are from Titcomb's *Native Use of Fish in Hawaii*. An online Hawaiian dictionary can be found at http://wehewehe.org/cgi-bin/hdict.

a-hā-hā: variant of **ahahana**, interj., a taunting or mocking laugh.

ahupua‘a: a land division from the mountains to the sea.

‘ai: vegetable food, often specifically poi; products of the land; cf. **i‘a**.

aikāne: a dear friend.

akua: god, spirit, or goblin.

ali‘i: a chief; the chiefly class. as opposed to working class, or **maka‘āinana.**

anahulu: a ten-day division of the 29 or 30-day lunar month; each month contained three anahulu. Here are the lunar days grouped into the three anahulu:

1. Hilo (faint thread)	11. Huna	21. ‘Olekūkahi
2. Hoaka (crescent)	12. Mōhalu	22.‘Olekūlua (last quarter)
3. Kūkahi	13. Hua (round)	23. ‘Olepau
4. Kūlua	14. Akua (god)	24. Kāloakūkahi
5. Kūkolu	15. Hoku (full)	25. Kāloakūlua
6. Kūpau	16. Māhealani	26. Kāloapau
7. ‘Olekūkahi	17. Kūlua	27. Kāne
8. ‘Olekūlua (1st quarter)	18. La‘aukūkahi	28. Lono
9. ‘Olekūkolu	19. La‘aukūlua	29. Mauli
10. ‘Olepau	20. La‘aukūpau	30. Muku (new)

ananue [also nenue]: rudder or pilot fish; 1-2 feet long; great variation in color; netted just inside or outside the reef or breakers.

‘ape: large taro-like plant.

‘auki: stem of a ti plant.

‘aumakua: ancestral or personal god; ‘aumākua (plural form).

auwē: Oh! Alas!

‘awa: a shrub whose root was used to make a narcotic drink.

Ē: a vocative preceding the name of the person addressed.

ʻelepaio: a native bird, speices of flycatcher.

haka: a medium for communication with the spirit world.

haku: master, lord.

hala: pandanus tree; leaves used for weaving baskets.

hau: a type of hibiscus tree; light wood used for net floats.

iʻa: seafood, meat, or anything eaten as a relish with ʻai.

imu: underground oven; food was placed in a pit with hot rocks and buried until cooked.

kahuna: priest; expert in any profession. Plural form: **kāhuna.**

kala: surgeonfish with a horn on its forehead; named for the seaweed on which it feeds (limu kala); 12-24 inches long; taken in baskets or nets, or speared; it has a strong odor, but is well liked; eaten broiled, baked, or dried.

kalo: the taro plant.

kamaʻāina: native-born; lit. "child of the land."

kapa: tapa cloth; made from wauke or māmaki bark.

kapu: taboo; prohibition, restriction, law.

kī: the ti plant.

kīhei: cape made from kapa.

kilu: a game in which a player on one side tossed a small gourd or coconut shell (a kilu) at an object placed in front of each player on the other side. A hit won a kiss; ten hits won the game.

koa: a native hardwood tree.

kōʻele: work done for a chief; Friday was called kōʻele because the work was often done on this day.

kūmū: goatfish; 5-16 inches long; found in both shallow and deep water; ʻono; eaten raw, broiled, or cooked in ti leaves; often used as a religious offering if a red fish was needed; taboo to women.

kupua: demigod; supernatural being with various forms.

lāʻī: leaf of the ti plant (contraction of "lau kī").

lama: endemic ebony; hardwood trees with small flowers and fruits.

lau hala: leaves of the hala tree; used to weave baskets.

lawai‘a: fisherman; to catch fish; **lawai‘a nui:** head fisherman.

lehua: flower of the ‘ōhi‘a lehua tree, or the tree itself.

lelekawa: to leap feet first from a cliff into water.

limu: plants living in fresh or salt water.

maile: a native twining shrub with fragrant leaves.

maka‘āinana: common people, as opposed to ali‘i, or royalty.; lit. “people who attend to the land”; the word is a cognate of Marquesan-Tahitian mata‘eina‘a, meaning “land-owning descent group.”

makai: seaward; seashore. cf. *mauka*.

manō: shark; **manō kanaka** is a shark man; **manō ali‘i**, a shark chief; **manō kupua**, a supernatural shark.

mauka: mountainward, uplands. cf. *makai*.

mele: song, chant, or poem.

mo‘o: lizard; reptile of any kind; lizard god living in pools and streams.

nui: big.

‘ōhi‘a, or **‘ōhi‘a lehua**: native tree with red flowers

‘ono: delicious; to savor.

‘opihi: limpet; a tasty shellfish with a conical shell. It clings to rocks and must be pried off. **‘opihi-kō‘ele**: large, tough ‘opihi.

pāo‘o: rockskippers, so called because of their ability to leap from pond to pond across stretches of rocky shoreline. For some people, they are ‘aumākua.

palani: a surgeon fish; 6-12 inches long; brownish, orange, or gray; netted near shore; strong odor, but well liked.

pā‘ū: a woman’s skirt.

po‘e po‘i ‘uhane: a person who captures spirits, of the dead or of the living.

pū‘ili: a game played with sugar-cane flowers..

uhu: parrot fish; 1-3 feet long; red or green; found along the shores of all the islands; abundant from May to July; caught with hook and line, in a reef

trap, or with a net using a live decoy attached to a string to lure the fish in; ‘ono; the flesh sometimes eaten dried or broiled, but preferred raw, especially the red variety, mixed with its mashed liver and seaweed.

ula: lobster.

uouōa: false mullet; up to 9 inches long; silvery to olive grey; found along shore or in the lower portion of streams; eaten raw or cooked in ti leaves; looks and tastes like mullet. The head sometimes contained a chemical causing nightmares.

weke‘ula: red goat fish; 9-14 inches; taken near shore; ‘ono broiled in ti leaves.

wiliwili: a native leguminous tree; the wood is very light and was used for surfboards, canoe outriggers, and net floats.

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